

THE  
CHRISTIAN REMEMBRANCER.

JULY, 1839.

---

REVIEW OF NEW PUBLICATIONS.

ART. 1.—*The Church of Rome, in her Primitive Purity, compared with the Church of Rome, at the present Day; being a candid Examination of her Claims to Universal Dominion; addressed in the Spirit of Christian Kindness, to the Roman Hierarchy.* By JOHN HENRY HOPKINS, D.D. Bishop of the Protestant Episcopal Church, in the Diocese of Vermont, U.S. First London Edition, revised and corrected by the Author, with an Introduction by the Rev. H. MELVILL, B.D. London: Rivingtons. 1839. 8vo. Pp. xxiv. 396.

THE deep interest which the Church of England takes in all which concerns the Protestant Episcopal Church of the United States, would always render a work from one of her bishops an object of no ordinary regard. If we look back to the very short period of time during which that Church can be said to have had a *separate* existence, and to the difficulties and dangers which at the first surrounded her, and for a while required all her attention to be fixed upon herself,—her episcopacy and divines have achieved no inconsiderable name in the department of theological literature; and the present work, by the Bishop of Vermont, will greatly add to her fame. We may justly say that it is a monument of the most solid and profound learning, applied to a thorny and uninviting subject; which, however, is treated in a way as remarkable for the clearness and plainness of the reasoning, as for the spirit of christian love, and of catholic principle, in which it is written.

Valuable and important as is the work itself, in our eyes it derives an additional claim to interest, from the circumstances under which it is introduced into this country.

An "Introduction to the English Edition" is prefixed by the Rev. H. Melvill, of Camberwell, which we cannot but regard as a most favourable proof of the satisfactory progress of public opinion towards the great principles which pervade the work. Assuredly, these are principles which, a few years ago, were far from popular: which Mr. Melvill himself formerly did not hold; but of which, judging from this

Preface, he is now the *open* and *decided* advocate. In ordinary cases, it shows a want of delicacy to point too great a share of public attention to change of opinions in any individual instance; but the progress of such a mind as Mr. Melvill's towards the great ecclesiastical principles of these Letters, is surely a fact which ought not to be concealed, and the influence of which cannot be looked upon as otherwise than, in a considerable degree, a matter of public importance. We would say more on this topic, but our great respect for Mr. Melvill induces us rather to quote his own words, from whence it will be plain that he is by no means a maintainer of those *ultra* and *anti-church* principles, unhappily held by many within the very pale of the Establishment, and which so continually draw those holding them to sympathize and amalgamate with dissent, and even heresy, whose principles they in reality are. In justification of what we have just said, we will lay before our readers some portions from this interesting Introduction by Mr. Melvill, which will, at the same time, tend to point out the peculiar excellences and merits of the work.

The title of the book sufficiently explains its object; and to that object the writer has strictly confined himself. There can be imagined nothing fairer than the course of his argument. You are present at a sort of judicial inquiry; you sit in a court of law, with the Church of Rome upon trial; witnesses are successively called, but they are all such as that Church claims for her advocates; their testimony is sifted, as by a process of cross-examination; and we honestly think, that not one leaves the box without furnishing ground for a verdict, that the Church of Rome at the present day has grievously departed from the Church of Rome in her primitive purity.

It must be evident at a glance, that, with such an object before him, the right reverend author was required to master a vast collection of ancient writings. But he has not flinched from the task. With singular industry he has gathered from the authorities sanctioned by the Roman canon law, whatever seemed strongest, whether for or against the pretensions of the Roman Church; and with as singular skill he has so arranged his evidence, and established its bearing, that one hardly knows how its force can be evaded. At the same time, by an unusual felicity, his work may be called popular. It is quite adapted to the general reader, though it may be only fully appreciated by the laborious divine. The temper, moreover, which pervades the whole is beautiful: there is not a harsh or acrimonious expression: controversy never looked more amiable; the writer might almost be said to wound without giving pain; and for once, at least, we have a defence of the doctrines of Christianity, without even the appearance of violence to its spirit.

It should be added, that the candour displayed in the following treatise is very observable. The Bishop of Vermont neither omits nor slurs over what would seem to favour the present claims of Rome, but states it without reserve, and examines it with as much of fairness as of acuteness. This gives a special value to the book, inasmuch as the general reader may hence satisfy himself that he is not obtaining a mere partial and one-sided view of the controversy. In regard, for example, to Jerome—so great an authority with the Romanists—it is common enough to quote his epistle to Evagrius, but to take no notice of that to Pope Damasus. Barrow himself makes repeated use of the former, but does not allude, except very remotely, to the latter. And, of course, if the Protestant quote against the Romanist the epistle to Evagrius, the Romanist will be likely to quote against the Protestant the epistle to Damasus. Our

author has provided for this by a candid and careful examination of Jerome's expressions. We are not, indeed, sure that we might not safely apply to the epistle to Damasus what Barrow has said, that "we are not accountable for every hyperbolical flash or flourish occurring in the Fathers"—a saying which he vindicates by the authority of Bellarmine himself, who declares of these holy men, that they sometimes "*per excessum loqui*." Still, it is impossible not to admire the satisfactory manner in which the Bishop of Vermont has interpreted the exaggerated phrases.

From the reasons thus briefly indicated, it is hoped and augured that this work will obtain extensive circulation, and help to the settling men's minds as to what is really the testimony of the Fathers on one of the chief points in controversy between the Reformed Church and the Roman. For this testimony is not to be thrown aside, as some in the present day would rashly recommend. The Church of England, in freeing herself from the corruptions of Rome, did not give up her adherence to catholic tradition, and so set every man loose to interpret Scripture for himself. The canon of 1571, enjoining that preachers should teach nothing but what is agreeable to the doctrine of the Old or New Testament, and what the Catholic fathers and ancient bishops have gathered out of that very doctrine—"nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ doctrinâ Catholici patres et veteres episcopi collegerint"—sufficiently defines the mind of the church; sufficiently shows that she never understood, by the right of private judgment, the neglect of catholic consent and the contempt of christian antiquity. We believe that the following often-quoted words of Vincentius Lirinensis accurately express the sentiments of our Church as to methods by which heresy should be opposed: "*Diximus in superioribus hanc fuisse semper, et esse hodie, Catholicorum consuetudinem, ut fidem veram duobus his modis adprobent; primum divini canonis autoritate, deinde Ecclesiæ Catholicæ traditione.*" "We have already said that it has always been, and still is, the custom of Catholics, to prove their faith in these two ways: first, by the authority of the divine canon; then by the tradition of the Catholic Church." It is this, the adherence to catholic tradition as well as to Scripture, which fits the Anglican Church to enter the lists with Romanism. Dissent will never make any head against popery, even if it should weary of it as a political ally; for in ecclesiastical contests there must be an appeal to antiquity, to the practices and principles of the primitive Church; and this is an appeal in which Romanism, with all its abuses, must carry it over Sectarianism with all its reforms.—Pp. vii.—xi.

We would especially ask, What will Exeter Hall, and the modern platform, say to these last few words of Mr. Melvill? We feel no need of cautioning Mr. M. against presenting himself in such company after this avowal, lest his presence should be somewhat ungraciously treated.

Again he says—

We do not mean that there could never be a reformed, a pure Church of Rome; though we confess that the acts of the Council of Trent did so much to close up the avenues to an escape from corruption, that it is hard to see where reform could begin except in abolition. Yet even these acts could not touch the truth of the foundation of the Church, or the apostolicity of her orders: and whilst these remain, it were too much to pronounce a case past recovery. But we do not use Popery and the Church of Rome as synonymous or convertible terms—no more than we use Protestantism and the Church of Rome as opposite or antagonist terms. The terms ought to be distinguished, but have been commonly confounded; and the Romanist, in consequence, has been taught to believe that we seek the destruction of his church, whereas we seek only the destruction of its abuses, and its restoration to its primitive state. There is much held by the Church of Rome against which we make no protest;

and as this is not counter to Protestantism, we do not include it in Popery. But we take Popery and Protestantism as antagonist terms, understanding by the former whatsoever of error is denounced by the latter. And we say of Popery thus defined, that, having been enacted, promulgated, and established, by the Council of Trent, it can only be got rid of by a bold slash of the knife—like a foul excrescence, which it is idle to attempt to reduce and disperse, and which, whilst suffered to remain, drains out all the strength of the body, and makes it little better than a carcase.—Pp. xii. xiii.

Again :—

It ought to be added, in recommendation of the following work, that, soon after it had appeared in America, an answer was put forth by a bishop of the Church of Rome—a man every way qualified, either to maintain a good cause, or give speciousness to a bad. The book was characterised throughout by courtesy and ability, but left the arguments and authorities of the work which it professed to answer, just where it found them. There is no reason to suppose that it proved satisfactory to the Roman Catholics themselves; for it could neither be said to weaken Bishop Hopkins' position, nor to give strength to the opposite. The Bishop of Vermont, therefore, remains in triumphant possession of the ground; and we anticipate for him no other result, if the Roman Catholics of Europe, like those of America, shall attempt to find shelter for their present system beneath the wing of the ancient fathers.

The Bishop of Vermont would appear to have been one of the first in America to act vigorously on a sense of the importance of withstanding Popery. And he has not confined himself to the composing such a work as the following. He has laboured at the forming an episcopal institute for his diocese, certain students in which are to be specially trained to the papal controversy—and there is need of special training; though we have been too much in the habit of imagining, that Popery might be refuted by declaring it absurd. An endeavour to oppose a barrier to the advancements of Popery in the United States should be hailed in England with gratitude and joy. The barrier is required. America has shut her eyes to the stealthy progress of Romanism; and now it is not merely in the humorous sayings of Judge Haliburton, but in the foreboding of the most thoughtful ecclesiastics, that we are warned of a danger that Popery may become dominant in the New World. We have a great stake in this—Popery cannot triumph on the other side of the Atlantic, and not, in consequence, be strengthened on our own.

The writer of this notice will only add, that he feels it a great honour to be concerned in introducing to the English Church a work for which he anticipates no common approval. There are other productions of the right reverend author for which this may possibly act as pioneer. Such works come with peculiar grace from the episcopal church in America; they are the offerings of the daughter to the mother, and prove her not unworthy her parentage: they are defences of the apostolical doctrine, which require us for the conveyed blessing of the apostolical succession.—Pp. xiv—xvi.

Each chapter of the work is written in an epistolary style, and is addressed to his "brethren in Christ." The amiable spirit of the whole may be judged of from the following passage in the first chapter:—

Your enemies, particularly in this country, are numerous, determined, and unsparing. The most unparalleled assaults of violence have been directed against you, and a community distinguished for its liberality and refinement has refused you any adequate redress.\* The press has teemed with the darkest

---

\* The allusion is to the burning of the convent near Boston, A.D. 1834.



and most shameless accusations against your institutions, and no calumny of which you are declared to be the object seems too gross for the public ear. The gaze of unkind suspicion is every where upon you: the very kennels of history are industriously raked for evidence against you: the bitterest intolerance thinks itself justified in alarming the community by terrific statements of your alleged enormities; and the veil of your monastic seclusion and your vows of celibacy are currently represented as the contrivance of systematic guilt, and the covering of sensual abomination. It is surely, then, required, by the voice of charity and truth, that some one should examine the questions at issue between us, upon their real merits, without the artificial and fallacious colouring in which a wild and intolerant zeal has depicted them: and it is equally required by the precept which commands us to judge as we would be judged, that your motives and your character should be kindly regarded, even when your doctrines are condemned.—Pp. 3, 4.

The labour and plan of the work may be appreciated from the following declaration:—

It is nearly twelve years since my attention was first directed to the merits of this controversy; and my best faculties, such as they are, have been long occupied in ascertaining the truth from every accessible source of information. Your own books have been my study—your own editions of the fathers and the councils. Not only your canon law, but the decretal epistles, and many of those apocryphal writings under the name of Clement and others, which the learned of your own church condemn, have been industriously examined during this period, in order that I might be capable of a fair judgment on the real evidence of antiquity. I had read the leading works on both sides, and saw that both parties appealed to the same Bible, the same fathers, and the same councils, while yet the conclusions which they drew were not to be reconciled. It was obvious, therefore, that the labour of perusing these authorities *in their own connexion*, was the only perfect method of arriving at the whole truth—a labour that few men, perhaps, in our day, are willing to undergo. But for myself, I can say, that I found it not only a work of toil, but a work of the deepest interest and gratification. And the results of these studies, which I desire, in part, to offer you—however humble the claims of my work may otherwise appear—are at least the fruits of sincere and honest investigation.—P. 4.

I am perfectly willing that the Church of Rome should be the standard of primitive Christianity, provided the Church of Rome be taken AT THE PRIMITIVE DAY. But if the Church of Rome *has varied from herself*, and this can be demonstrably proved by her own acknowledged authorities, then, surely, it will be admitted, that the older pattern must be the *apostolic pattern*, and that the present Church of Rome SHOULD RETURN TO HER ORIGINAL SELF, before she accuses us of innovation. In the evidence which I shall adduce to establish this change, I shall have recourse to your own witnesses. The Scriptures in your own version, the fathers, the liturgies, the councils, the canon law, and the accredited declaration of your clergy in France, will furnish my principal vouchers: and in every instance the original shall be quoted in full, that you may judge, without the trouble of a search, whether I have given a fair translation. You will surely grant that the principle here stated is just and true; and I trust that you will find it faithfully maintained throughout these pages.—Pp. 5, 6.

Many there are—very many—in the Protestant ranks, who think you dishonest, profligate, hypocritical dissemblers; preaching what you do not yourselves believe, for the sake of your priestly influence over the bodies and souls of men. God forbid that I should think so! I judge you as I would desire to be judged. I have no right to question your sincerity and truth. I proceed on the presumption that you estimate aright the tremendous responsibility of your office—tremendous in all cases, but emphatically so in yours, since your

power over your people, and their confidence in your guidance, are so far beyond the ordinary standard throughout the rest of Christendom. And therefore I address you in the steadfast hope that you will look at the authorities and arguments here presented, with candid minds, as men who feel their accountability to Christ, the great Shepherd, and who know that there is but a step between them and death. Yours is not the common case of a church, confessing themselves to be only a portion of the Lord's kingdom, and doing their work according to their ability, without any exclusive prerogative beyond their brethren. You CLAIM THE WHOLE. You identify the Church of Rome with the Church Catholic or Universal. You call the Bishop of Rome the Vicar of Christ. Out of your communion you deny that any one can be saved. Your doctrines are all placed on an equality with the Word of God, for in them all you claim the same infallibility. You hold in your hands the peace of nations. You assert your empire over the unseen world, promising to deliver the disembodied soul from purgatorial pains, and deciding the title of departed saints to the mansions of glory.—Pp. 7, 8.

As we intend, on a future occasion, to return to this most learned and important work, and to touch on some, out of the numerous questions, *moral, political, and religious*, which the progress of popery and the general aspect of the times, have forced on the Bishop of Vermont, we will now find room to quote at large the whole of the second chapter, containing information which is not usually accessible in so easy a form.

Brethren in Christ,—I have said that the principle on which this address should proceed, is your own principle; and that I should make my appeal in every case to the authorities sanctioned by your own canon law. Let me premise the list of those on which I rely, as witnesses admitted by yourselves to be above all exception. "Proofs," in the words of your favourite Aristotle, "are the only skill; all the rest are but appendages."

From the well-known work of your famous canonist Gibert, entitled an Exposition of the Canon Law, I quote the following passages:

"Holy Scripture is the fountain of the canon law, with respect to faith and manners, and also with respect to the necessity, the utility, and the form of councils."

"Next to the Holy Scripture, the principal fountain of the canon law at the present day are general councils."

"The canon law expressly approves the writings of several doctors: viz. 1. Those of the blessed Cyprian, martyr and bishop of Carthage: 2. Those of the blessed Athanasius, bishop of Alexandria: 3. those of the blessed Gregory, bishop of Nazianzen: 4. those of the blessed Basil, bishop of Cappadocia: 5. those of the blessed John Chrysostom, bishop of Constantinople: 6. those of the blessed Hilary, bishop of Poitiers: 7. those of the blessed Augustin, bishop of Hippo: 8. those of the blessed Ambrose, bishop of Milan: 9. those of the blessed Jerome, Presbyter: 10. those of Prosper, a most religious man: 11. the epistle of the blessed Leo to Flavian, the bishop of Constantinople, whose text, even to a tittle, if any laic or illiterate person disputes, and does not receive it with reverence in all things, let him be accursed: 12. those writings of Rufinus and of Origen, which the blessed Jerome does not reject: 13. those of Orosius, a very learned man: 14. those of the venerable Sedulius: 15. those of Vincent: 16. those of Eusebius of Cesarea, with some restriction: 17. those of the blessed Cyril, which are received by the fifth General Council: 18. those of Saint Isidore."

Besides these fathers whom your canon law thus expressly names, it pronounces a general approbation of all the orthodox fathers, and of all that Jerome approves, although in some respects he may have had cause to blame them. Indeed the judgment of Jerome is cardinal with you. He is called, in your canon law, *most blessed*, while the other fathers are called *blessed only*; and in

Origen, Rufinus, and others, his censure is taken as the index to that which should be condemned, by the plain sentence of Pope Gelasius, who flourished in the fifth century. From the catalogue, therefore, which Jerome himself furnishes, I take my authority for some others of the fathers, which I shall have occasion to cite; and I mention them now, in order that the ground-work may be firmly settled before I proceed. They are as follows; viz.

Irenæus, mentioned by Jerome with great commendation. He was bishop of Lyons, and his books were published about A.D. 170.

Clement of Alexandria, the master of the famous catechetical school after Pantænus, whose books Jerome calls "admirable volumes, full of erudition and eloquence, taken both from the Holy Scriptures and from secular literature."

Tertullian, the profound and learned presbyter of Carthage, who flourished about A.D. 200, and whose works were the favourite study of St. Cyprian. Jerome records the fact, that Cyprian never passed a day without reading this author, and frequently called him "the master." He fell, however, towards the close of his life, into the error of Montanus, and Jerome attributes his lapse to the envy and reproaches of the Roman clergy. Hence there are some parts of his works that you receive with approbation; namely, those which were written previous to his adoption of the error of Montanus; but those which were written afterwards you reject. In quoting from this writer, I shall not forget this distinction; nevertheless, there are some things, even in his rejected pages, worthy of attention.

Lactantius is another ecclesiastical writer mentioned by Jerome with approbation, and celebrated, as you know, for the remarkable beauty of his style, from whom I shall draw some testimony, on the points to be discussed. The editions of the Councils which I shall use, are your admirable collections by Hardouin and Mansi; and I shall quote largely from the celebrated declaration of the clergy of France, put forth by the powerful and masterly genius of your famous Bossuet, the illustrious bishop of Meaux.

There are three books more to which I shall refer. The first is the elaborate work of your ecclesiastical historian Fleury; the second is the well-known book of Charles Butler, Esq., one of your most accomplished advocates, entitled the *Book of the Roman Catholic Church*; and the third is the familiar abridgement commonly called the *Douay Catechism*, composed originally in 1649 by the Rev. Henry Tuberville of your college at Douay, generally used by the Roman Catholics of the British empire, and lately recommended by the Right Rev. Benedict, bishop of Boston. The American stereotype edition of 1833 is the copy before me. The edition of the Holy Scriptures from which my quotations shall, for the most part, be made, is your own version, put forth by the same college at Douay, first stereotyped from the fifth Dublin edition, published in 1824, with notes and comments.

Besides the above, however, I shall consider myself bound to notice some other relics of antiquity, viz. the writings of the apostolic fathers, the apostolic canons, and the apostolical constitutions. I shall also comment occasionally on those unquestionable frauds, such as the decretal epistles and others, which will unavoidably present themselves in the path which lies before me; and in all such cases I shall cite the opinion of your most distinguished scholars, as a justification of my own. That the plan of my work will call for many repetitions, will be pardoned, I trust, from the nature of my undertaking. But I can, at least, promise that nothing shall be taken at second hand, or presented out of its true connexion. And if I cannot show from these, your own authorities, that your church has changed her original polity, and that the primitive Church of Rome would have accorded far more closely with ourselves, I will forthwith conform to your standard, and publicly confess my error.—Pp. 11—16.

For the same reason, we will quote the whole fifth, and a portion of the sixth and seventh chapters, on *The Apostolical Canons and Constitutions*, and *The Decretals*.

Brethren in Christ,—The first writings which your voluminous works on the councils of the church offer to their readers, are the apostolical canons, the apostolical constitutions, and the decretal epistles of the early bishops of Rome.

Of the first of these, the apostolical canons, your authors, as you are aware, speak with high respect. They do not, indeed, consider them the true productions of the apostles; but yet they are supposed to be recognised by the councils, and are therefore entitled to great regard. Be this supposition right or wrong, it is enough for our present purpose to state the fact, that not one of the eighty-four canons according to one version, or the fifty according to another, furnishes the slightest warrant for your claims to universal dominion. They speak largely of the bishop, priest, and deacon, but not a word of Peter's supremacy, of the high prerogatives of the Roman bishop, of the mother and mistress Church of Rome, or of any thing which resembles in the least your present doctrine. To show, however, distinctly, my authority for this assertion, it may be as well to quote those canons which exhibit the genuine ecclesiastical polity of the primitive day.

Thus, Canon 13th (in the Greek code) stands thus: "It is not lawful for a bishop to leave his diocese in order to take charge of another, even although he is constrained by many: unless it be fit for some reasonable cause, as for the greater gain which he may confer on the inhabitants thereof in respect of piety, and this shall not be decided upon by himself, but by the judgment and most urgent exhortation of many bishops."

You remember, brethren, that your canon submits the translation of bishops to the pope alone. Here it is submitted to the judgment of *many bishops*, of course, to a council. The difference is too manifest to be mistaken.

The thirty-third canon gives us a further proof of the same kind. "It is necessary that the bishops of each nation should know him who is first among them, and esteem him as their head; and that they should do nothing of difficulty or of great moment, without his opinion; and each of them should take heed to do those things which belong to his own diocese, and to the villages which are under his authority. But neither should the primate do any thing without the opinion of all. For thus shall concord continue, and God will be glorified, through our Lord Jesus Christ."

The comment of Binnius himself upon this canon, zealous as he is for your claims, interprets it rightly of the *metropolitan* bishops. "The Council of Nice," saith he, "and the council of Ephesus, follow these apostolic canons, decreeing that every bishop should *acknowledge his primate and metropolitan*." But here is not one word of your fundamental doctrine of obedience to the supposed chief ruler, the bishop of Rome.

Once more, the thirty-sixth canon provides, that "Twice in the year, a council of bishops shall assemble and examine amongst themselves the decrees of religion, and settle all the ecclesiastical controversies that may occur: once in the fourth week of Pentecost, and again on the twelfth day of October."

The same principle is here carried out, viz. the determining disputes on all religious questions *in a council*, instead of taking them by appeal, according to your doctrine, before the single judgment of the pope.

Lastly, the seventy-eighth canon has these words: "A bishop accused of any delinquency by men of credit, must be called to answer by the bishops: and if he appears and confesses or is convicted, the punishment shall be decreed. But if being summoned, he does not obey, let him be called the second time, by two bishops sent to him for that purpose. And if he does not obey this call, let him be summoned a third time by two bishops more. But if he then, contumaciously despising them, does not appear, the council may give sentence on those points which they see proved, lest he should seem to profit by flying from judgment."

Here is the precise course taken by the primitive church against all the early heretics: viz. they were called before a council, and not before the pope. So that we have the decisive testimony of this most venerable relic of antiquity,

directly adverse to your doctrine. How the evidence can be fairly evaded, brethren, I confess myself unable to imagine.—Pp. 39—42.

Brethren in Christ,—The next piece of antiquity which comes under the name of the apostles, is called the Apostolical Constitutions; and purports, as you are doubtless well aware, to be a complete body of ecclesiastical doctrine, government and worship, set forth by all the apostles in council, Clement of Rome acting as their notary. This claim of apostolic authority is universally denied by your writers; but nevertheless they warmly applaud the work, as containing nothing inconsistent with the system of the four first centuries, as being the chief fountain of ecclesiastical doctrine and practice in the Greek Church, and as being very useful, nay, necessary to be known by every one studious of christian antiquity. Your scholars think its probable age was A.D. 309, but as it is styled apostolical, and as you present it, for that reason, amongst the earliest records of the church, I take it as you give it me.

For myself I must frankly say, that I have read nothing of ancient times with more interest than these Constitutions. They are rich in doctrine, in eloquence, and in forms of devotion; and curious in point of ceremonial detail. But I have searched them in vain for any trace of your doctrine on the primacy of Peter, the vicarious authority of the bishop, or the maternal dignity of the Church of Rome. So far from this is the aspect of the primitive church presented throughout the eight books of the Apostolic Constitutions, that the most absolute equality appears in the episcopal office, and amongst the apostles themselves. A few specimens of the mode in which the subject is treated may be desirable.

The caption of the whole work is a specimen of this equality. "The apostles and elders, to all who believe in the Lord Jesus Christ, throughout the nations, grace be to you and peace from Almighty God," &c.

Another specimen is furnished in the following passage: "On account of these things also, we ourselves being gathered together in one, Peter, Andrew, James and John the sons of Zebedee, Philip, Bartholemew, Thomas, and Matthew, James of Alphæus, and Lebbeus whose surname is Thaddeus, Simon the Canaanite, and Matthias, who was elected in our number in the place of Judas, and James the brother of our Lord, the same who is the bishop of Jerusalem, also Paul, the doctor of the Gentiles and the chosen vessel, all, I say, gathered together in one, have written to you this catholic doctrine to support and confirm you, to whom the episcopal office everywhere is entrusted."—Pp. 42—45.

Brethren in Christ,—We come next to the Decretal Epistles, which purport, as you know, to be the authoritative decrees and letters of the earlier bishops or popes of Rome, recorded in the pontifical books of Pope Damasus. These writings are of a very different character from the subjects of my last chapter. The favourite topic which runs through them all, is the authority of the Roman see, the supremacy of Peter, and the dignity of that church which claims to be the mother and mistress of all the churches. And if they were genuine, they would be entitled to great weight in settling the antiquity, if not the divine right, of this your fundamental doctrine.

But here, brethren, is the difficulty. These decretal epistles are forgeries, and admitted to be so by all your own enlightened men. It is believed, on the authority of Hinemar, that they were the fruits of the dishonest zeal of Riculfus, who was the bishop of Moguntum, A.D. 787, and who, finding that the authority of the pope needed support in France, devised these false documents in the hope of sustaining it.

Certain it is, by the plain statement of your own writers, that they began to be published about A.D. 836, and that Pope Nicolas I. A.D. 865, contended strongly with the French clergy, in order to have these forgeries received. Through his efforts and those of his successors, they did by degrees obtain credit amongst the western churches. But their falsehood was exposed in full light after the Reformation, and has been acknowledged for a long period amongst

all candid men of your own communion. For proof of what is here asserted, I refer to the extracts below, where you will find, that although Binus and Turrianus were weak and bigoted enough to write in defence of these frauds, yet the great mass of your eminent scholars united in their condemnation. The language of your famous Labbe is particularly strong. "They are so deformed," saith he, "in the eyes of all discerning men, that no art, no paint, whether white or red, can disguise them."

Brethren, what think you of the fact thus candidly admitted by your own authors? That the admission is honourable to their honesty, I gladly acknowledge. That it does them credit as lovers of historic truth, I freely allow. That it clears the character of your church at the present day from all participation in this nefarious management, is equally undeniable; and I bear my testimony thus far, with unfeigned satisfaction, in favour of the personal integrity which your frank dealing has exhibited. But may I rest it here? Are there not some suggestions presented to every mind of common reflection by the existence of such a fraud, which brings a dark cloud upon the very character of the claim itself? Does not the admission, that the ninth century gave birth to such an imposture, executed by a bishop and patronized by successive popes, cast a mist of melancholy suspicion upon the whole sanctuary of ecclesiastical faith, and force a sigh of deep regret over the shame of men who could palter with every principle of truth while they boasted of infallibility?

Avoid them as we may, brethren, these questions will obtrude themselves upon us. Why were these epistles forged, if the prerogatives of St. Peter and his successors were in reality admitted to be then what your canon law states them to be now? Why should men, high in office, and having much to lose by a failure in such an attempt, artfully concoct a scheme of imposition, for the sake of establishing a claim which was protected by divine right already? And if it be undenied and undeniable, that forgeries so extensive were actually palmed upon the churches, for many ages, by the successors of Nicolas I.—the supposed chief rulers and governors, who held the place of Christ upon the earth, and had committed to them the plenitude of power—what security have we for the pure and faithful guardianship of the other books, which came down to us through the same hands, from the same remote antiquity?

But I turn from the prosecution of this theme, my brethren. It is not necessary to my argument to press it farther; and no mind of true christian feeling would desire to dwell on it longer than necessity required. Unhappily for the credit of ecclesiastical fidelity, other occasions will present themselves in the progress of our inquiry, where the same fault will call for the same reprehension. But, perhaps, though the spirit of the bishop of Moguntum and Pope Nicolas I. was not confined to their day nor to their persons, yet the decretal epistles constitute, on the whole, the boldest assault upon the truth of antiquity which was ever made in the service of ecclesiastical ambition.—Pp. 49—52.

---

ART. II.—*Conscientious Clerical Nonconformity. A Discourse delivered at Chadwell Street Chapel, Pentonville, on Monday, April 15th, 1839, on occasion of its Re-opening, for the use of Ridley H. Herschell, a converted Jew. By THOMAS BINNEY. London. Pp. 56.*

MR. BINNEY is an experienced tactician, and a "good hater" of clerical conformity. The publication before us contains the substance of what the author calls "a discourse," delivered at the opening of a conventicle—"opened for the exhibition of the truth as it is in Jesus"—to



be exhibited, that is to say, according to the views which Mr. Ridley H. Herschell has been led to adopt, and may deem it expedient to propound. What those views happen to be, we are not distinctly informed. Judging from the writer's statements on this point, we should conclude that his reverend brother bids fair to become the founder of a new sect, which may hereafter be denominated "Pseudo-Baptists." He differs, it appears, from the Church of England in excluding infants from the privileges of christian baptism, and from the Anabaptists, as to the mode of its administration. But this diversity of opinion on a matter of such trifling account, is not for one moment to be allowed to interrupt that "catholic affection" with which Mr. Binney rejoices to embrace this *converted* descendant of Abraham.

The discourse is divided into five sections, whimsically prefaced by numerous quotations from the epistles of St. Paul, arranged under five different sections also. At the conclusion of "Section 1" of the discourse, Mr. Binney expresses a humble hope, that where the Chadwell Street Meeting-house now stands, there may, in process of time, be "a church gathered and constituted," through the favoured instrumentality of this truly interesting proselyte and preacher: and the grounds for this hope, or we should rather say, of this confident expectation, seem to be placed upon the fact, that some of the circumcision "who would not" at first "believe that Saul was a disciple," when "they heard that he preached the faith which once he destroyed,"—"they glorified God in him!"

But what has all this to do with clerical nonconformity? The answer is furnished by the author's kindness in telling us how Mr. Ridley H. Herschell became enrolled amongst the representatives of the anti-establishmentarian fraternity. Having renounced Judaism, and set out on his wandering in search of truth, he is said to have had a fortunate escape from the inveiglements of a Romish hierarch, and subsequently, "on his professing repentance towards God, and faith in our Lord Jesus Christ, to have been admitted into the Christian Church by the rite of baptism, which he received according to the forms of the episcopal branch of it." He would have taken orders in that church, in compliance with the urgent solicitations of many of his friends; but one thing in *his* case, Mr. Binney tells us, was not there, "a good conscience," and for the sake of that he dissented. What were the stumbling-blocks, what the scruples, in the way of Mr. Ridley H. Herschell's becoming a minister of that church, of which he had already been made a member? On this the matter turns. But here again his loving prelector has most tiresomely left us in the dark. An *imaginary* character is sketched in the place of the individual for whose use the discourse is declared to have been written, and the *real* one is abundantly supplied with the unadulterated essence of "clerical nonconformity." "Eccle-

siastical exclusiveness, sacerdotal pretensions, and the question of spiritual regeneration in baptism;" these are supposed to be the bugbears which might terrify the mind of one who lacketh a good conscience. It is, in fact, the old story tricked out in the newest fashions of the season. There is a partial and patched attempt made at the opening of the discourse to prove that dissent is in itself a very good thing; and there are the best possible reasons given throughout, why Mr. Binney should claim to himself the title of dissenter. But what the declamation has to do with the re-opening of a place of worship, or with the spiritual edification of the worshippers then and there assembled, we confess ourselves wholly at a loss to discover. Sincerely, however, do we hope, that when the time comes for the present building to be consecrated, and so converted into "a church," it may not be reported of the ministers, on an occasion of such deep solemnity, that "some indeed preach Christ of envy and strife."

---

ART. III.—*Apostolical Succession considered in relation to National Education. In a Letter to the Right Hon. Lord John Russell. By HENRY HEAD, A.M. Rector of Feniton, Devon, and Chaplain to his Majesty the King of Hanover.* London: Nisbet. Pp. 63.

WE can imagine it would puzzle the ingenuity even of the Secretary of State for the Home Department to make out a scheme of national education on the principles advocated by the author of this rambling effusion. There were two reasons which induced us to give it an attentive perusal; first, the subject professed to be treated of, which is a popular and most important one, very intimately connected with the happiness of the nation at large, and with the maintenance and propagation of true religion and virtue. And then again, the writer has recently obtained for himself an unenviable notoriety, which he seems determined shall not be lost, however it may have been acquired, in a day. Mr. Head disposes of the question of apostolical succession by a quaint experimental fetch, which we do not remember to have seen hazarded till now. Considered in respect to his official character, a successor of the apostles, we are informed, must be a member of the Israelitish nation. What then? Is the office itself left without its representatives in this once pagan, but now christianized land? Quite the contrary. All who feel and obey an inward call to "preach publicly" the terms of salvation, learned or unlettered, accredited or self-constituted, provided only they be endowed with the wisdom that cometh down from above—all, all are apostles, all prophets, all teachers, and stand in no need of any outward commission to qualify them

for the discharge of the sacred functions of the priesthood. But as this notion happens to run counter with the recognised principles of the Church of England, there follows a sweeping condemnation of much that is essential in the doctrines and discipline of that church, as set forth and embodied in her articles, catechism, canons, formularies, rites, and ceremonies. The gist of the matter is, that Mr. Head is exceedingly anxious to *calvinize* the Common Prayer-Book, and the country too. We closed the Letter with some such uncomfortable feelings as we can fancy a gourmand to rise with from a table splendidly decked out with a massive service of plate, but at which he had the misfortune to discover that every one of his favourite dishes had been completely spoiled in cooking. No conscientious dissenter, and certainly no consistent churchman, can concur in the sentiments or reconcile the principles with the position of the present Rector of Feniton.

---

### LITERARY REPORT.

---

*Sermons, preached at Chester. By*  
C. R. TAYLER, M.A. London:  
Hatchard, 1839. Pp. 338.

MR. TAYLER has, by permission, inscribed these twenty-one Sermons to the Bishop of Chester, his Diocesan, in a very *unusual* dedication.

After a statement that he trusts he looks far higher than to any child of man for approval—a sentiment which surely no one in common charity would for a moment doubt, and which is therefore a piece of gratuitous flourish—he adds; “I do sincerely hope *they may please you*. It is not from any mere compliment that I would address a dedication to you. When I was an ignorant and unsettled youth, I became indebted, under God, to your writings for many of those clear views and deep impressions, which have since gladdened my whole existence.” He then speaks of his lordship thus; “The distinguishing character of your faith, and of your principles, is your firm attachment to the word of God, *in its entireness and in its simplicity*.”

Now, it may be thought somewhat cruel to notice the language of a dedication; flattery and egotism, to a certain extent perhaps, can hardly be avoided even by very great efforts in

such a case. We notice it in this instance, because more seems to be meant, at least such is the plain inference from the words, than simple compliment. The dedication seems to imply that there are few clergymen who have had the grace to attain to the same “*clear views and deep impressions*,” which have gladdened the existence” of the Rev. Dedicator; and that, though the Bishop of Chester does possess “a firm attachment to the word of God, *in its entireness*, and *in its simplicity*,” it is something which pre-eminently distinguishes the Right Rev. Prelate from the great body of his episcopal brethren. We are sure his lordship would not wish a compliment to be thus paid him at the expense of others; though no one need envy it, for it is perfectly unintelligible; we can affix no meaning whatever to the expressions—“the word of God in its entireness, and in its simplicity.”

The doctrine of Mr. Tayler is Calvinistic; and though by no means what is called high-calvinism, still there is a stronger infusion of it than is usual in the present day, even in the school to which this gentleman belongs. In a sermon from the text, “*Many are called, but few chosen*,” Mr. Tayler very quietly admits that

the parable of the Labourers in the Vineyard, properly interpreted, has reference to the calling of the gentiles; but nevertheless "*the sovereignty and free grace of God, as doing what he will with his own,*" is, without the slightest sense of difficulty on his part, transferred at once from the parable to the everlasting purpose of God in predestinating individuals to eternal life. An interpretation is then given to the XVIIth Article, which our readers, we are sure, have ample cause for pronouncing untenable; and we have all the usual scholastic subtleties adduced for silencing the remonstrances of reason and conscience against the views of the divine attributes thus exhibited. Far better would it be for Calvinists to assert that their doctrine is revealed in Holy Scripture, and to rest its claims on such an assertion (though it be untenable), than by quoting the quibbles and metaphysical subtleties of John Owen, Jonathan Edwards, and such like writers, attempt the task of reconciling impossibilities, and making that which is absurd appear agreeable to reason. The flimsy web of their metaphysical absurdities is instantly swept away by the merest touch of common sense; and the only astonishment is that men, who are otherwise acute, should not see the folly of their attempts. The most unsophisticated clown would in an instant detect the fallacy, and pronounce their reasonings worthy only of ridicule. For if men find themselves on this earth by God's appointment and creation, and yet are without the possibility of escaping eternal condemnation, all the reasoning in the world cannot reconcile this with the natural notion of justice and equity; the task is hopeless, and had better be given up at once, and men *honestly* confess that, whatever be the conviction on which they adopt these doctrines, they are not themselves imposed upon by such sophistical quibbles.

The question of style is one of considerable difficulty with regard to Sermons. We do not think that, in the present state of society, those persons are to be listened to, who wish that it should never rise beyond the

simplest familiarity, and that the subjects of a clergyman's discourses should never travel beyond the mere elementary doctrines and principles of religion. This opinion, though not generally practised, is very commonly and clamorously maintained; and we fear that the high encomiums lavished on Hare's Sermons, lately published, in several leading periodicals, on the special ground of the familiarity of their style, has done some harm already. We think that we trace an attempt at an imitation of his style in the following *extraordinary* extract from Sermon I.—"It matters not what trade you follow, or what business you are engaged in; the question to be answered by you all is—What have you done there to God? Do you come from the warm and airy drawing-room? Do you come from the little unknown chamber of some narrow alley? Do you come from behind the counter of the busy shop? Do you come from the housekeeper's room? or from the kitchen? or from the stable-yard? Do you come from the midst of a large cheerful family, or from the solitude of a lodging?" &c. &c. To the rigid sticklers for "*plain preaching and familiar discourses*" we say, here is plainness and familiarity with a vengeance.

We sometimes hear of the dignity of the pulpit, on the other hand; this dignity, however, has suffered greatly, we fear, in modern times. The spread of Methodism without the Church, and the imitation of it within the Church, and by the Dissenters, has caused us to imitate too much the style of low and uneducated men addressing a class inferior even to themselves. Generally speaking, we suppose it is perfectly true to assert, that in education and intelligence, and in every thing except a facility in applying texts of scripture in a technical and party sense, the congregations of the church are very far superior to those of the sectaries; and this would certainly justify the clergy in adopting a somewhat more elevated style, and taking a much larger range of subjects. We cannot, however, say more on the subject now. We have slightly here touched on it;

but we are persuaded it could only have justice done it by a very extended and careful inquiry.

*Portraits of Eminent Living Divines.*

Edited by the Rev. STEPHEN ISAACSON, M. A. London: Dawe & Gowan. Pp. 16. folio.

THIS most interesting and splendid work has reached us at too late a period to give a detailed notice; but we have time and space to say that it does infinite credit to the spirited publishers. The portrait of the Archbishop is admirable; that of the Bishop of Rochester at once correct and beautiful; and Mr. Melvill's a faithful representation of a distinguished preacher. The book itself, whether we view the illustrations or memoirs, is entitled to the patronage of every lover of the Church; and, like its Conservative brother, published by the same parties, will effect an immensity of good, by enabling the Divine and Statesman to look on them whom they have revered, as leaders in their ecclesiastical and political career, with affection and veneration. This is not the work of a day, or a year, or even of an era, but must go on from age to age increasing in interest, and attaching more closely the great and good of the community to the ecclesiastical and political institutions, under which the British empire has flourished for so many ages. The man that can afford to subscribe to such a work, and closes his purse, is neither a fiend to the Church nor to the State.

*A History of British Birds.* By WILLIAM YARRELL, F.L.S., F.Z.S. Illustrated by a Wood-cut of each Species, and numerous Vignettes. London: Van Voorst. Pp. 48.

WHEN we say that Mr. Yarrell and Mr. Van Voorst have respectively done their duties, we can say no more. The work proceeds, as it commenced, most successfully, and holds forth to the Ornithologist a promise of realizing the hope of seeing a history of British Birds published in such a manner, that England may proudly boast that in this department of literature she admits of no rival.

*The Antiquity of the Book of Genesis illustrated by some New Arguments.* By H. F. TALBOT, Esq. London: Longman. 1839. Pp. 76.

THE writer chiefly takes up the inquiry—If the Hebrew Scriptures have the remote antiquity to which they lay claim, why are they not quoted by the earliest heathen writers?

The writer contests this notion, and asserts that, on the contrary, the sacred writings were known to the ancient heathen world. For this purpose he selects a period of time which may be vaguely indicated as twelve hundred years before the Christian era, and endeavours to show traces of scriptural history in the traditions of those distant times. Thus he identifies the story of Pandora with that of Eve; and also the Demeter of Greece, the Cybele of Phrygia, and the Artemis of the Ephesians, the representative of Nature, is identified with our first mother.

After a reference to the proofs for the authenticity of the celebrated coins of the city of Apamea, in Phrygia, he enters on the difficult subject of the Sibyls; and by an induction of particulars, establishes, we think, the fact of the identity of the names of Sibylla and Cybele. He supposes that these women were priestesses of the goddess, and, as was usual in other cases, bore her name. He supposes the sale of books written on leaves (the Orientals still write on leaves of the palm) by a Sibyl to Tarquin to be an historical fact; and he quotes Pausanias, who says (Phocic. cap. 12.),—"After the Cumæan Sibyl, there is related to have been a Hebrew prophetess, whose name was *Sabbe* [others name her *Sambetha*]; she was the daughter of Berosus and Erymanthe; some call her the Babylonian, others the Egyptian Sibyl." The books thus sold, he supposes to have been imperfect copies of some portions of the Old Testament. The title of Cybele, *Berecynthia*, he likewise contends to be derived from the first words of the Old Testament in the original, viz. *Bereshith*; indicating the existence of the Book of Genesis, and applied to Eve as the type of the

visible creation. The book contains a curious and interesting fund of observation, and will amply repay the time spent in its perusal.

---

*Sermons, Doctrinal and Practical; to which is added an Assize Sermon.*  
By Rev. W. HAWORTH, M.A.  
Rector of Whitton, in Suffolk. London: Rivingtons. 1839. Pp. 244.

FOURTEEN practical Sermons, full of sound doctrine and affectionate teaching, admirably adapted for a country congregation, or for reading to the poor and uneducated.

---

*The Lord's Supper, or Scriptural Views of that Ordinance, and the Mode of celebrating it in the Church of Scotland.* By Rev. A. WHYTE, A.M. Minister of Fettercairn; Author of *The Duty of Prayer, &c.* Edinburgh: 1839.

THE book thus presented to the world contains the substance of a series of discourses, preached by the author to his own people.

They are, on the whole, very excellent, and certainly approach much nearer to the doctrine of the Church of England than we could have expected; and as a testimony of the views held by the establishment of Scotland on the Holy Communion, they possess considerable interest. "*The service of a Communion Sabbath, according to the practice of the Church of Scotland,*" was read by us with considerable curiosity. We suppose that our readers will not be surprised at our infinitely preferring the Communion Office of our own ritual over the bustling and uncatholic practice here detailed.

---

*The Revival of Religion.* By JAMES DOUGLAS, Esq. of Cavers. London: Longman. 1839. Pp. 39.

WE will not mention the feelings which the perusal of this pamphlet has caused in us; they are those of solemn warning against it. We regard the whole system of doctrine, on which the notions of the writer are founded,

as one of dangerous and enormous error. The author, drunken with the cup of Millennial madness, revels in the possibilities and probabilities of the future. He exclaims (p. 31,) "New and deeper interests are awaking, which make former pursuits and purposes pall upon the mind. The old governments of the world feel the decay of years, and the ancient creeds are ready to be cast aside as antiquated lumber."

And again (p. 32): "When every thing else is developing a new energy, and riveting its worldly votaries more closely to its pursuit, it is time for Christianity to unfold her victorious efficacy," &c.

For this purpose, Revivals after the American fashion are prescribed; but when, at page 24, Mr. Douglas talks not only of the "*commencement*," but of the "*continuance*" of a revival, he surely speaks in a very unusual way, and violates all propriety of language. The act of the first communication of life, or of its revival when dormant, is an act performed *at once*, and cannot be said to be continued. Neither is this a mere verbal criticism; for it seems as if religion with this writer was not a continued act, but one which was to be continually beginning over again; as if a man were to drown himself daily in the Serpentine, for the mere sake of a *daily resuscitation* by the officers of the Humane Society.

We almost fear that we see in many parts of this pamphlet the secret poison of *rationalistic principles*; whilst his linking the glorious spread and prevalence of the gospel with the progress of modern infidelity and radicalism, as in the above sentence, shows the low and degraded notions of religion which may be held even by those who exhibit the possession of strong religious sentiment and feeling! The union of politics with religion has already nearly *eaten out* the very life of religion in the case of the great body of the dissenters; and we are afraid that this mixing up worldly affairs and prospects with their religious hopes and expectations, bodes ill for that party, which challenges to itself, in a peculiar sense, an adherence to *Evangelical* religion.



## A SERMON

## ON STEADFASTNESS IN RELIGION.

1 COR. XVI. 13.

*Watch ye, stand fast in the faith, quit you like men, be strong.*

"THINK not," said our Lord to his apostles, "think not that I am come to send peace on earth; I come not to send peace, but a sword." And how fully has this prophetic warning been verified in every age of the christian church! The religion of the blessed Jesus inculcates indeed the purest charity and the most unbounded love to man, and would, if duly appreciated and practised, convert this lower world, too often the scene of discord and tumult, into a paradise of happiness and peace. But, alas! how fearfully have the passions of men perverted the best designs of the gospel, and set at nought its holiest injunctions! How frequently has it been rendered an object of dissension among its professed adherents! Even in St. Paul's days was the spirit of faction and disorder rife among his converts. No sooner had he quitted the personal superintendence of the church which he had planted in Corinth, than certain false teachers crept in, and availed themselves of every artifice to unsettle the faith of the apostle's disciples. One object of his two epistles to the Corinthians was to urge upon them the necessity of an unwavering adherence to the doctrines of the gospel. In the words of the text, he evidently cautions his converts against the dangers arising from the factions and disorders then prevalent among them. He instructs them to be ever on their guard against the designing policy of those who originated such abuses; to examine well their motives and pretensions; to watch their proceedings with godly jealousy; to render their malicious designs nugatory by a firm resolve to maintain their integrity, neither turning to the right hand nor to the left; to conduct themselves in the contest with manly bearing; not conceding one point after another in the base spirit of cowardice or treachery, but earnestly contending for the faith once delivered to the saints, and opposing a courageous front to the aggressions of all its enemies. And, brethren, has the advice of the apostle to the Corinthians no application to ourselves? Have the enemies of the cross of Christ now abandoned all hostile machinations? Do the members of the christian church now enjoy a reign of triumphant security and peace? Have we no occasion to ascend our watch-tower, and observe the movements of our spiritual foes? Are there no temptations held out to seduce us from our steadfastness, and to lead us to make shipwreck of our faith? Is it now unnecessary to exhort men to hold fast to their "high calling of God in Christ Jesus?" Is it needless to remind and encourage them to fight manfully in their spiritual warfare, to quit themselves like men, and to be strong, if not in the confidence of human prowess, yet strong, aye, and I will add, invincible, in the Lord and in the power of his might? Alas! my brethren, our adversary the devil constantly "goeth about seeking whom he may devour;" "whom," says the apostle in another place, "resist, steadfast in the faith." He assumes an endless variety of forms, and artfully accommodates his

temptations to our besetting failings and infirmities. At one time he presents to us the fascinating charms of the world, and intimates that a merciful God could never intend to restrict us in their use; that therefore we may with impunity give the full reins to enjoyment. At another, he urges us to the unrestrained indulgence of our carnal appetites, and of all the sinful lusts of the flesh; and would fain persuade us, that in pursuing such a course, we "shall not surely die." Or again, he would labour to induce in the human breast a doubt of the truth of God's holy word, by a subtle appeal to our vanity; insinuating that some of its doctrines cannot be true, because incomprehensible to human reason. These, and a thousand other insidious devices, does our spiritual enemy pursue to rob us of our peace, and to beguile us to our eternal ruin. Did he always appear in his true colours, as the great enemy of man; did he at once plainly declare his object of ruining our souls; did he endeavour to lead us at once into the lowest depths of sin; our danger would be less: we should probably repel his impious instigations without hesitation. But our danger is greatly augmented by the cunning craftiness with which his plots are contrived against us, by the alluring disguise and the cautious steps with which he approaches his victims. How needful, then, is it for us to watch against every temptation, to weigh well the consequences of our conduct, and to consider seriously the probable result of every step we take in the journey of life! The path of sin is usually strewed with flowers, but christian circumspection will enable us to discover that they are placed there for the purpose of concealing a great gulf ready to receive the unwary traveller. How necessary too is it for us to put on the whole armour of God, that we may be able to stand against the wiles of the devil; to hold fast by God's gracious help to the doctrines and precepts of the gospel, to oppose its unerring truths to the sophistry of the tempter, to quit ourselves in our spiritual contest with that arch-destroyer of souls and his emissaries and instruments on earth, like men confident in the holiness of our cause, and firmly bent on victory; and above all, to strengthen our own powers by constant and fervent supplications for the guidance and support of our heavenly Father. Thus walking, we shall walk securely through this chequered scene of many temptations and trials, we shall come off from every difficulty and danger "more than conquerors through Him that loved us," and finally attain, by God's grace, the end of the Christian's fondest hopes, even the salvation of our souls.

But there is one bait of the tempter at the present day especially alluring and dangerous, the fruitful source, as it appears to me, of much of the evil which we have melancholy reason to deplore. I mean that spurious liberality which seems to possess an attractive influence for multitudes among us,—a principle, if principle it can be termed, whose manifest tendency is, to inculcate the fatal belief that all forms of religion are of equal validity and excellence, and thus at last to generate a contempt for religion itself, manifested either in the impious scoff of the scorner, the profane practice of the ungodly and the sinner, or the no less deplorable result, the coldness and the deadness of the philosophic infidel. Against so formidable a temptation can the believer exercise too close a watchfulness? Against such an encroach-

ment on the principles of true faith can he make too firm a stand? There is, I know, much in the nature of the temptation to beguile and to deceive. It is undoubtedly pleasant and captivating to flesh and blood that a man should be deemed by the world enlightened, and liberal, and charitable; and I hold that a truly liberal, charitable, and enlightened mind is peculiarly the offspring of a firm faith in Christianity. But Christianity has doctrines to be submissively and implicitly believed, and precepts to be practised; and to make light of these, to represent what God has commanded as unnecessary, is not charity, but presumption; not liberality, but licentiousness; not the proof of an enlightened mind, but the too certain indication of spiritual blindness and corruption. And there is assuredly, in the so termed liberality of the day, no small admixture of these baneful qualities, prominent enough to warn the Christian of his immense danger; and it behoves him, as he values his soul's health, as he regards his present happiness and his eternal peace, diligently to flee its manifold seductions, and to shun any approach to it, as the mariner would the treacherous waters which cover the fatal rock beneath. It behoves him to strengthen himself in the panoply of his faith, to search the scriptures with devout care and attention, that he may confirm his own faith, and "be able to give a reason of the hope that is in him, which all his adversaries shall not be able to gainsay nor resist." And that he may have strength to hold fast the profession of his faith without wavering, it especially behoves him to address his unwearied prayers to the Lord of all power and might, and the never-failing help of those who put their trust in Him. And as the Christian gratefully acknowledges the inestimable blessings of his faith, as he anxiously watches the movements of those who would fain rob him of his treasured inheritance, as he endeavours, in humble dependence on the strength vouchsafed to him from on high, to resist the various temptations that would lead him from the narrow path of christian consistency into the devious wanderings of libertinism; so likewise will he strive, as much as in him lieth, to support the means by which that faith, his own approved and trusty guide, shall be maintained and propagated in the world. Is he the favoured inhabitant of a country in which he verily believes that the pure faith of the gospel is taught in the Church? Does he, after diligent and rigid investigation, conclude that the doctrines of that Church, as embodied in her formularies, are strictly in accordance with scriptural truth? (and such investigation, carried on in a spirit of christian docility, I would earnestly enjoin;) does he believe that by that Church the sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same? Does he find the government of that Church based on the primitive and apostolic model? He rejoices in the privileges of such exalted blessings. He regards them as a pearl of great price, well worthy his most devoted care and protection. He looks upon them as peculiarly calculated to promote individual welfare both for time and for eternity, and also as admirably adapted to secure the happiness of the land which he lives in and loves. Are there those who would deprive their country of this its richest treasure? His unwearied labours and most strenuous exertions are engaged in frustrating

their unhallowed designs. He adheres with unflinching firmness to the sacred standard of the faith, whether through honour or dishonour, through evil report or good report. He knows no middle course. He is no friend to timid concession or base compromise. His principle is to stand by the Church, which he considers worthy of any sacrifice, and that principle he will not violate, as too many, alas, in this degenerate age have been found to do, for the sake of some seeming worldly expediency, for the gratification of some paltry personal ambition, or the still more unholy motive, an expectation of some sordid gain.

Have I sketched the portrait of a character unnecessary at the present time? Assuredly not. We are now, it is true, permitted to enjoy a brief season of comparative repose; but is there not serious cause for apprehension that our repose resembles that calm in the natural world, which often succeeds the fury of the storm only as the harbinger of a more awful visitation? It is no time then for the friends of the Church, and of pure and undefiled religion of which the Church is the depositary, to relax their energies or to abate their vigilance; but rather are they summoned to exercise a double portion of watchfulness, caution, christian consistency, and manly firmness. We have to do, be it remembered, with inveterate, artful, and unscrupulous enemies: enemies still ready, on the one hand, to magnify with malicious triumph even our slightest failings and defects; and, on the other, to disparage our best labours, and to traduce our holiest efforts. Enemies not to be discouraged by repulse, but ever prepared to renew the conflict with obstinate and untiring vigour; changing from time to time the plan and point of attack, so as to enable them, with the greatest probability of success, to attempt a breach in our bulwarks. Professing at one time a lively interest in our welfare, and urging a reform in our establishment with the ostensible view of increasing its strength and efficiency, but for the real purpose of unsettling and destroying it: then again, supporting a redistribution of the temporalities of the Church; not, however, as subsequent movements have abundantly proved, to render the Church more extensively useful, but to render her property less secure and more easily available to their own flagitious purposes. At another time, as circumstances had seemed to give them strength, and promise a better prospect of success, they appear less anxious to disguise their motives, and boldly advocate an appropriation of church property, to meet charges which had long and justly been defrayed from the resources of the country at large. Then again, an assault is made on our outworks, and it is attempted to introduce treachery into our ranks, by depriving our seminaries of sound learning of their undoubted rights and privileges. And then it is sought to degrade the Church, and to destroy her influence, by taking out of her hands the superintendence and direction of the national education, and by the substitution of a scheme, which, if tried, will be found to terminate, not in the growth of christian principle and christian practice, but in a general infidelity and demoralization. What course then ought the friends of the Church to pursue in order to frustrate the machinations of their enemies? Can any line of conduct be suggested more suited to the emergency than that prescribed by the apostle in the text, "Watch ye, stand fast in the faith, quit you like men, be

strong?" Watch ye every movement of the foe; oppose to their cunning and perseverance christian caution, zeal, and resolution. Be not deceived by specious pleas and appearances. "Be not carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but stand fast in the faith, firm (as nearly as human infirmity will permit) as the Rock upon which that faith is founded. Eschew especially lukewarmness, indifference, and apathy. Resist every proposition that has the slightest tendency to encroach upon your position. Strive above all things to exemplify in your own persons the purity of the principles which you profess; for remember, that the irreligious man can never render lasting benefit to the cause of the Church. The man of piety alone can be depended upon for efficient service in the hour of her danger. Let the world around you see that other characteristics distinguish the churchman, far more valuable than the mere vaunted name. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things,"—"Let these things be in you and abound,"—"That by well-doing you may put to silence the ignorance of foolish men,"—"That, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." In private life, endeavour, by God's blessing, to prove yourselves bright and consistent exemplars of the true christian character, whether as dutiful children, kind and affectionate husbands, tender and watchful parents, good neighbours, sincere and steady friends, devout worshippers of God, both in the retirement of the closet and at the domestic altar. In public life, labour to discharge your duty with zeal and integrity, whether it be to your Church, your Queen, your country, or your God. In a word, whether in private or in public, strive to walk openly, fearlessly, and consistently, in the path of faith and holiness; and be not only steadfast and unmovable, but always abounding in the work of the Lord.

Thus only can you satisfactorily prove that you pursue the salutary advice of the apostle in the text, to stand fast in the faith; and thus only, in reliance on God's gracious aid, can you be prepared to encounter those numerous enemies of the true faith which encompass us on all sides. But, in order that we may have the true faith preserved and propagated among us, I verily believe that, humanly speaking, it is necessary that the Church should be preserved; and we can hardly expect the continuance of so eminent a blessing, unless we prove that we know and appreciate her inestimable value, and that whilst we watch over the interests of our Zion with godly jealousy, and are ever on the alert to protect and defend them, we are, at the same time, prepared to carry out, to the fullest extent, her admirable and truly beneficent designs, and to render her ministrations, as far as may be, coextensive with the necessities of the people. Standing fast in the faith, and recognising the unspeakable advantages which the Church confers upon ourselves in our christian warfare, we shall never rest satisfied until those high and holy privileges are at least within the reach of the humblest member of society; we shall employ our un-

wearied energies in lengthening her cords and strengthening her stakes, and in stretching forth the curtains of her habitations. We shall promote her pious and exalted objects with a zeal and energy worthy, in some degree, so sacred a cause. Our time, our talents, and our money, will be devoted, as far as our respective circumstances will permit, to the support of her admirable societies—her societies for building and enlarging churches, for supplying pastors for the destitute districts of our land, for bringing up her children in the nurture and admonition of the Lord, for promoting christian knowledge at home, and for maintaining and diffusing the life-inspiring doctrines of the gospel in other and distant climes. Such, I affirm, will be the unwavering conduct of every true and consistent son of the Church. He will never willingly incur the reproach of neglecting means calculated to effect the object of her most fervent prayers, which is, that “all her children shall be taught of the Lord.” Brethren! did all her sons act thus,—did we all live, not only in outward communion with her, but also in the full manifestation of her holy principles,—then, doubtless, would be fulfilled to the letter the encouraging prediction of the prophet, and “great would be the peace of her children: in righteousness would she be established.” Then, indeed, might we safely trust that no weapon formed against her would prosper; and that every tongue that might rise against her in judgment she would be enabled to condemn. Thus evincing our steadfastness in the faith, we should ever be prepared to defend the citadel of our Church against the assaults of every foe; not in the uncertain spirit of party strife, not from the unworthy motives of personal aggrandizement, not to conciliate the favour nor to excite the admiration of its adherents, but with a single view to the glory of God and to the temporal and eternal welfare of our fellow-creatures, and in the full conviction that she is indeed the “church of the living God, the pillar and ground of the truth.” Watchfulness against her enemies would hardly be longer necessary: seeing our impregnable position, they would probably cease to assail us; but should they at any time venture to renew the unequal contest, we should not fail to quit ourselves like men, and be strong, for we are assured that “the people that do know their God shall be strong.” But it is not perhaps for the sons of our Zion to anticipate this enviable state of prosperity and peace in her time of militancy here upon earth; yet may we, by the gracious blessing of the great Head of the Church on our honest and earnest efforts, approach nearer and nearer to it. And it is assuredly for each of her members, in their several stations and capacities, to labour in her holy cause with watchfulness, with alacrity, with zeal, and with steadfastness, in the full assurance of faith, that in proportion to the extent and the sincerity of our efforts will be the certainty and the abundance of our reward.

S.



## MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA,  
ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 353.)

## CHAPTER VI.

1. *What shall we say then? shall we continue in sin, that grace may abound? God forbid.* By the reprobation of this, he shows its inconsistency, but the question itself he put down, because of what had been just before said, "Where sin abounded, grace did much more abound." Nor is he contented with this bare condemnatory disavowal, but proceeds to treat the subject in another way also:—2. *How shall we, that have died to sin, live any longer therein?* And how have we died thereto? 3. *Know you not, brethren, that as many of us as have been baptized into Jesus Christ have been baptized into His death?* Thou hast renounced sin, and hast become dead to it, and buried with Christ; how is it possible then that thou shouldst admit this same sin? 4. *Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* The very sacrament\* of baptism has taught thee to fly from sin, for baptism carries in it the representation of our Lord's death, for in that thou hast communicated both in the death and in the resurrection of Christ. It becomes thee therefore to lead a new life, as it were, and one suited to Him in whose resurrection thou hast partaken. The divinity of Christ is what he here calls *the glory of the Father*, for thus also in another epistle he speaks, (Eph. i. 17,)† "That the God of our Lord Jesus Christ, the *Father of glory* . . . ." and the Lord in the gospels (John ii. 19,) "Destroy this temple, and in three days I will raise it up again." Nay, and if heretics will not receive this interpretation, neither so can they injure the glory of the Only-begotten, for, even granting that it was the Father who raised Him up, as man it was that He raised Him, for as man it was that He also endured the passion. 5. *For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.* Since he had called baptism, which places us in a state of salvation, a type of death, by this change of name He plainly points out the resurrection, for whatever is distinctly planted springs up again. 6. *Knowing this, that our old man has been crucified with Him, that the body might be rendered inoperative as regards sin, so as that we should no longer serve sin.* Not our

\* Μυστήριον. Exhort. at celebration of Communion, Angl. Rit.

† See the exposition of this verse. "The expression, 'The God of our Lord Jesus Christ,' he has here used with a distinction, calling Him on the one hand the God, and on the other, the Father of the same Saviour: His God as regards His manhood, His Father as regards His godhead; for it is His divine nature that He here speaks of as *glory*. And thus also in the Epistle to the Hebrews (i. 3,) who having the brightness of His *glory* . . . that is, of His divine nature. And thus also the holy Ezekiel (i. 28) says, 'This was the likeness of the *glory* of the Lord.' For since it is altogether impossible for men to know the divine nature, they represent it as *glory*, giving that name thereto, from the worship and *glory* due to it."

nature, but our evil inclination, is what He here calls *the old man*, and this he says has been *put to death in baptism*, that the body may be idle as regards sin, for this it is which He means by *that the body might be made to cease from sin, so that it should in no wise serve sin*. And this He shows more plainly by another similitude:—7. *For he that is dead is freed from sin*. For who ever yet saw one that was dead either invading the marriage-bed of another, or imbruing his hands in bloodshed, or committing any other of the catalogue of iniquities? 8. *For if we have died with Christ, we believe we shall also live with Him*. It becomes us, therefore, also, having been buried with Christ, to be dead indeed unto sin, but to await the resurrection. 9. *Knowing that Christ, having been raised from the dead, dieth no more: death hath no more dominion over him*. 10. *For in that he died, he died unto sin once; but in that he liveth, he liveth unto God*. Amply, by these words, has he proved his wish to make believers abstain from sin. Once, says he, Christ died; and that He should a second time die were impossible, for He now possesses an immortal body. On this account, therefore, we all also enjoy one baptism; expect not then any second forgiveness by (means of any second) baptism. He has indeed well said that He died unto sin, for He was not subject to death, inasmuch as He had done no sin, but received death for our sin. 11. *And thus indeed reckon ye also yourselves to be dead unto sin, but alive unto God, through Jesus Christ*. And do you, therefore, display your bodies dead to the in-working of sin, but embrace the life which is after Christ, by which you shall obtain the life eternal. To this advice it behoves us all to take heed, flying from the snares of sin, and calling to our aid Christ who has saved us; for, if called, He will appear, and extend to us His own strength: in conjunction with whom, to the Father, with the thrice-holy Spirit, bring glory and majesty, now and for ever, unto endless ages. Amen.

### BOOK III.

12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof*. A reign differs from a tyranny in this, that a tyranny is exercised over those who unwillingly submit to it; a reign, over subjects who are consenting thereto. He exhorts us therefore no longer to agree to the government of sin, for the Lord in His incarnation has overthrown its reign; and as one legislating for mere mortals, and such as possess a body liable to passions, he enjoins things consistent with their infirmities, and says, not Let not sin tyrannize, but, *let it not reign*; for the former is its own property, the latter rests on our will; the motions and tumult of the passions being engendered in us by nature, while the performance of what are forbidden depends on our own volition. And he shows, moreover, the short duration of the warfare by denominating the body *mortal*, in that when it has undergone the termination of death the attack of the passions ceases likewise. He exhorts us then, not to put a stop to the tyranny of sin, but, not to obey it when intemperately inflaming the desires of the body. 13. *Neither yield ye your members as instruments of unrighteousness unto sin*. Having spoken of a *reign*, in strict keeping herewith, he mentions its *artillery* also, and teaches us the way of victory, for the *weapons* which

sin uses against us are our own members. *But yield yourselves unto God, as those that are alive from the dead.* And, indeed, just before he had said the very same thing—"And so reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ;" that is, ye have been buried with Christ, and have risen again with Him, wherefore ye are dead to sin, and aspire to another life. *And your members, as instruments of righteousness, unto God.* He shows that the body is not evil, but the work of a God of goodness, for it is competent to serve God, if well and properly governed by the soul; wherefore it is the inclination of our own free will to the worse that offers the members for weapons, as it were, to sin; and again the love arising from our knowledge of good, which prepares the members to obey the divine laws. For thus the tongue of the musician, when he is in the right mind, offers up fitting melody to the God of all, but when he is drunken and disordered, madly sends forth the horrid sounds of impiety; and thus also it is both adorned by the words of truth, and disgraced by falsehoods; and thus the eye likewise can look abroad both modestly and lasciviously, both savagely and benevolently; and thus also the hand both kills and pities; and, in short, all the members of the body become the instruments of holiness when the Spirit is so minded, and of sin, on the reverse, when it has embraced the governance of sin. But in another way also does the holy apostle demonstrate the easiness of the victory: 14. *For sin shall no longer have dominion over you,* says he. For nature no longer fights singly, but has for her assistant the grace of the Spirit; for this he adds, *for ye are not under the law, but under grace.* He shows that before the coming of (the covenant of) grace, the law taught only what was to be done, but afforded no help to those under it, while (the covenant of) grace, in addition to the imposition of duties, extends assistance also, on which account the legislative constitution of grace is also more complete than the law, as removing the impediments by this succour. And here again he answers an objection arising. 15. *What then, shall we sin because we are not under the law, but under grace?* He notes this objection because of the gainsayers, and first reprobates it, pointing out its absurdity, and says, *God forbid,* and then more at length demonstrates the contrary. 16. *Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?* Whomsoever ye choose to submit yourselves unto, his commands you are bound to comply with, for it is not possible at the same time to obey two lords, but righteousness and sin are diametrically opposed to each other; and this also the Lord says in the holy gospels, (Matt. vi. 24,) "No man can serve two masters." 17. *But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.* He both points out the change in themselves, and exhibits the joy arising therefrom, giving praise to God; for ye were, says he, the servants of sin, but by your own voluntary choice you have shaken off its sovereignty, and embraced the divine polity.\* 18. *Having then been freed from sin, ye were made servants of righteousness.* Ye have cast away the slavery of sin, and taken upon

\* Τὴν πνευματικὴν διδασκαλίαν, the institutions or teaching of the Spirit.  
VOL. XXI. NO. VII. 3 H

you the yoke of righteousness; it is not possible therefore that bearing the latter you should yield to the commands of the former. 19. *I speak after the manner of men, because of the infirmity of your flesh.* I suit my exhortations to your nature, for I am well aware of the passions which contend in a mortal body. *For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness.* By this also he shows that it is not the (natural, see ver. 13,) body that deserves reprobation, but the disposition that leads it astray. And he demands indeed from us nothing impossible, but that what we did give to sin, the same we should afford to righteousness; and to the former we subjected ourselves while it enjoined iniquity, the latter, if we obey it, will bring us to holiness. 20. *For when ye were the servants of sin, ye were free from righteousness,* for ye fulfilled its precepts only, while as to the laws of righteousness ye received not them at all. And then again, in another way, he exhibits the difference. 21. *What fruit had ye then from those things?* Tell me yourselves the gains of sin; or rather it were idle to ask, for in silence you confess its injury, for ye are covered with shame, as he adds, *whereof ye are now ashamed;* for although any one be barefaced indeed, he yet cannot but experience shame, when his enjoyment is over. And he subjoins, in addition to this, the greater and more bitter fruit of sin—*for the end of those things is death.* Death, he means not the present, which is merely temporal, but that which is eternal. 22. *But now having been freed from sin, and made servants of God, ye have your fruit unto holiness, and the end everlasting life.* In these words he opposes God to sin, holiness to shame, and life everlasting to everlasting death. 23. *For the wages of sin is death.* As (according to the metaphor throughout adopted, he had said that) it formerly reigned, and now tyrannizes, and he had called its weapons our own badly-disposed members, consistently also does he denominate the reward *wages*, for so he was in the habit of naming the pay of soldiers; as in the epistle to the Corinthians, he says, (1 Cor. ix. 7,) “Who goeth a warfare at any time on his own *wages*?” *But the gift of God is eternal life, through Jesus Christ our Lord.* Here he says, not reward, but free gift, for eternal life is the gift of God; for though any one should carry through the highest virtue, still those eternal blessings could not justly be weighed as a requital for such present labours. Having said these things to them that lived under (the covenant of) grace, respecting the obligation lying on them to avoid sin, he again turns his discourse to the comparison between the (covenant of) law and grace, and shows the strength of the latter and the weakness of the former, and teaches that on the entrance of the one, the other ceased.

(To be continued.)

## THE MISSAL.

### LETTER III.

MR. EDITOR,—Having devoted two letters to a consideration of the Breviary, I shall next proceed to analyze the *Missal*, which contains every thing relating to the service of the altar: viz. the ordinary and

canon of the mass, as well as the introits, versicles, collects, lessons, graduals, sequences, secrets, prefaces, communions, and completoria, which vary on the different Sundays and festivals throughout the year. And here it may be as well to observe, that the term "*Missa*," as applied to the Eucharist, took its rise from the ancient practice of *dis-missing* the catechumens (or unbaptized) before the Holy Mysteries began: the Sacrament itself was then called the "*Missa Fidelium*," and the words "*Ite, Missa est!*" are still retained at the end of the Post-Communion, although it is now followed by a prayer, benediction, versicles, and the first fourteen verses of St. John's Gospel, and although (contrary to the ancient practice) the Mass is celebrated in the presence of children and non-communicants.

Your readers will please to recollect, that in the Church of Rome the Mass is not necessarily a *Communion*: for the consecrated elements are generally received by the officiant alone, and the Eucharist has been therefore, to a certain extent, merged in the sacrifice. The priest is supposed to stand apart from the people, offering up an oblation in their behalf, and his back is turned towards them during the greater part of the service, which is read with a subdued voice, and in an unknown language. Our ancestors approximated still more closely to the Jewish model, for during the penitential season of Lent a veil used to hang between the nave and chancel, so as to shroud the holy mysteries from the gaze of the people, while at other times the screen-work which is still to be seen in many of our churches formed a barrier between the laity and clergy, without materially interrupting the view. Hence it was that the expression, "*Man of the Chancel*," came to signify a *Clergyman*; but the custom in which it originated has long since fallen into disuse, and modern Roman Catholics observe no other distinction during Lent, than that of enveloping the crucifix with black crape. (See Wilk. Concil. Synod. Lond. A.D. 1108. c. 5.)

In its connexion with the Sacrifice of the Mass, the Eucharist totally lost that beautiful simplicity by which it was once distinguished. The kissing, censing, and bowing towards the altar, the repeated genuflexions and theatrical gestures of the priest, will be brought before the reader in detail in my next letter, in which it is my intention to give an account of the different prayers and rubrics of the Mass; at present I shall merely observe, by way of illustration, that in "*Piccart's Religious Ceremonies*," (Edit. Lond. 1733, vol. i. p. 325, &c.) there are no fewer than *thirty-five* engravings, each of which represents some particular attitude of the officiant during *Low Mass*, which is celebrated upon ordinary occasions; but there are additional ceremonies which belong to Mass for the Dead, High Mass, Pontifical Mass, and the "*Missa Præsanctificatorium*," which is peculiar to Good Friday.

The history of the various parts of which the Roman Mass is composed, will be fully developed in my next letter; and it will then be seen how judiciously the compilers of the English Communion office in 1549 adhered to the ancient standard, while they discarded the novelties of popery. It is a remarkable fact, that much as they differ in other respects, there are several particulars in which *all* the ancient Liturgies, Eastern and Western, agree; a fact which cannot, I think, be accounted for by any other hypothesis than that of a common origin. The

principal Eastern Liturgies are—1. The Clementine. 2. Liturgies of St. James, anciently used in Jerusalem. 3. That of St. Mark, used in the church of Alexandria and its Patriarchate. 4. That of St. Chrysostom, used throughout the Patriarchate of Constantinople. 5. That of St. Basil, used *occasionally* in Constantinople. 6. That of St. Basil, as it is used in Alexandria. 7. The Ethiopic Liturgy. 8. That of Nestorius, used in several parts of the east. 9. That of Severus, used at Antioch.

In addition to which we have the account of the Eucharist given by Justin Martyr, in his first "*Apology*," c. 85; and that of Cyril of Jerusalem, in his fifth "*Mystagogical Catechism*."

The principal Western Liturgies are :—

1. The Roman, as it existed before the time of Gregory the Great.
2. The Ambrosian Liturgy, still used at Milan.
3. The Gallican Liturgy, used in Gaul till A.D. 758, and anciently in Britain and Ireland.
4. The Gothico-Gallican Missal.
5. The Mosarabic Liturgy, used in Spain in the fifth and following centuries.

Six of these I have examined in the originals, and all the rest (except the Ambrosian) in the collections of Brett and Le Brun. The most striking points of resemblance which I have been able to discover are as follows :—

- § I. "*The Lord be with you.*" "*And with thy spirit.*" "*Lift up your hearts.*" "*We lift them up unto the Lord.*"
- § II. "*It is very meet, right, and our bounden duty,*" &c.
- § III. "*To whom with angels and archangels,*" &c., "*saying holy ! holy ! holy !*" &c.
- § IV. The words of institution are recited—" *Who on the same night,*" &c.
- § V. An Invocation of the Holy Ghost, that he would descend upon the elements and make them the body of Christ. This (*which was the real Prayer of Consecration*) is to be found in all the Liturgies except the Roman.
- § VI. *A Prayer of Oblation*, the Eucharist being a spiritual and commemorative sacrifice.
- § VII. *Commemoration of the Dead*; but not with a view to their deliverance from purgatory, for they mention the apostles, prophets, and blessed Virgin.
- § VIII. *The Lord's Prayer* is to be found in every Liturgy except the Clementine.
- § IX. "*Glory to God in the highest, and on earth peace,*" &c. (or a form analogous to it) is to be found in the Liturgies of Clement, James, Mark, Chrysostom, Basil, and also in the Roman Missal.
- § X. In addition to the above may be mentioned the practice of mixing water with the wine, and the exclamations, "*Holy things for the holy,*" "*Draw near,*" &c. which are of very general occurrence.
- § XI. The form of administration with the words "*The body of Christ,*" "*The blood of Christ,*" was, I believe, *universal*.



In all the above particulars (unless where the exception has been specified) there is an almost verbal coincidence in *all* the ancient Liturgies; and the Communion Office compiled at the beginning of the reign of Edward VI. was more agreeable to the primitive and apostolic model than our present service; the mixed cup, prayer of oblation, commemoration of the dead, and invocation of the Holy Spirit, having been discontinued at the suggestion of Calvin and Bucer.

In the Church of Rome, the Host (which is derived from "*Hostia*," a victim,) is a flat, round, and white wafer of unleavened bread. The wheat used to be carefully selected grain by grain, and the hosts were kneaded and baked by clerks in their *Albes* and *Amyts*, who recited psalms during the operation. (Wilk. Concil. 1, 349, &c.)

It is evident from the "*CAUTELS*" of the Mass, that, even upon Roman-catholic principles, the adoration of the people must be frequently directed to a mere piece of bread: for (to omit other "*defects*") this must necessarily follow from the doctrine of "*intention*," if the priest should happen to be a secret infidel, or even if he should be careless: for these are the words of the "*Cautel*,"—"VII. Si quis non intendat conficere sed delusoriè aliquid agere. Item si aliquæ hostiæ ex oblivione remaneant in altare; vel aliqua pars vini vel aliqua hostia lateat, cum non intendat consecrare nisi quas videt. Item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans quas decem intendit, *his casibus non consecrat quia requiritur intentio*." (See here Concil. Flor. in Decret. Eugenii, § 5; and Concil. Trid. Sess. VII. can. 11, de Sacra.)

I am, sir, your obedient servant,

RICHARD HART.

---

## THE OXFORD TRACTS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Your correspondent, "*Presbyter Anglicanus*," desires me to point out the tract and page where Romish image-worship is spoken of as a light affair. He will find it in Tract 38, page 11. Suppose that I were to assert the same thing of any of the other commandments of the Decalogue or of the New Testament,—suppose I were to say that swearing, or drunkenness, or impurity, or perjury, is dangerous, or inexpedient, or improper in the case of one particular set of persons, instead of pronouncing them, in a straightforward manner, unlawful for all,—should I not thereby be understood to excuse, or at least *connive* and *wink* at those practices in the case of other classes of persons? Why do they not say at once, in a straightforward manner, that the honour paid to images by the Romanists is, as it is said to be in our Homily against the Peril of Idolatry, contrary to the word of God, and unlawful in the case of all Christians? Why use ambiguous language when treating of the very worst corruption of the papal system? I can only say for myself, that if "the honour paid to images," and the invocation of the saints, or of any invisible being save the Deity, be pronounced lawful, it would go very far in my mind to reconcile me to the Romish Church.

Your correspondent says that in another place they decidedly condemn image-worship. This I humbly conceive is not exactly the question. *Some* image-worship is condemned by the papists themselves, viz. the worship of *heathen* images. The question is this:—Do the authors of the “Tracts for the Times” condemn *ROMISH* image-worship as positively *idolatrous*, as it is condemned in the Articles and Homilies of our Apostolic Anglican Church? All I desire is an answer to this simple question. I am, Sir, your faithful servant,

ANGLICUS.

---

#### SPIRITUAL DESTITUTION OF BETHNAL GREEN, LONDON.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—The interest you have invariably shown in promoting the efficiency of our beloved Church, induces me to hope that you will further her influence by giving a place in your magazine to the following Address.

I am, Sir, your obedient servant,

London, 25th April, 1839.

H. M'K.

The following appeal in behalf of the parish of Bethnal Green is made with the knowledge and approval of the Bishop of the diocese, and it is hoped, will awaken the attention of the public to an extreme case of religious destitution.

The parish of St. Matthew, Bethnal Green, containing a population of more than 70,000 souls, and forming a part of the vast metropolis of England, has been frequently brought under the notice of the public; and considerable efforts have, from time to time, been made to relieve an extent of poverty, destitution, and misery, which there exists, and forms a striking contrast with the wealth, magnificence, and luxury of other districts of the metropolis.

At a late period Bethnal Green was a rural district, and contained the country houses of many wealthy merchants. Now, it is inhabited by a large manufacturing population; many of them the descendants of those who, on the revocation of the edict of Nantes, left their country, rather than abjure their Protestant faith; and many, who had been driven from their habitations by late improvements in London. This growing population has been left without any adequate addition of churches, schools, or clergymen; and the parish has become the resort of persons who, from abject poverty or vicious habits, desire to live secluded from observation. It is scarcely possible to imagine an equal amount of population in a christian country, more destitute of the means of religious and moral instruction; and this, too, in the immediate vicinity of a city, which has been abundantly supplied with churches by the piety and wisdom of our ancestors, and which owes no inconsiderable part of its wealth to the industry of the artisans and labourers who are congregated in the district of Bethnal Green.

In the year 1828 a church was erected in Bethnal Green, by the Commissioners for Building Additional Churches; and the London Episcopal Society for Promoting Christianity amongst the Jews has a chapel in the parish; but still there are only three churches, affording

accommodation for scarcely 5,000 persons, and five clergymen, to maintain and diffuse the truths and precepts of our holy religion, as taught by the Church of England, in a population of 70,000 persons, who are wholly unable to provide places of public worship for themselves.

The inhabitants are also nearly destitute of the means of instruction for their children. Some years since, a National School was built for them; and an appeal has lately been made for funds to build another school, in connexion with the new church: but the great mass of these poor children will still be without instruction; although the happy effect produced by the National School on the habits and character of the population around it, holds out the best encouragement widely to extend the blessings of a christian education.

A great effort is now commenced to rescue this parish from its present unhappy state, and to show the effect of an adequate number of churches, schools, and clergymen.

To accomplish this, not fewer than ten additional districts must be formed, and provided with the means of public worship, instruction, and pastoral superintendence. The poverty of the inhabitants renders it essential that some provision should be made for the support of the clergymen, for whom residences must also be provided; and the total expense of building and endowment cannot be estimated at less than 75,000*l*. It is hoped that a portion of this sum may be contributed by the Commissioners, and also from the small amount that remains of the Metropolis Churches Fund; and assistance in the building of the schools will no doubt be obtained from a parliamentary grant, as in a recent case in the neighbourhood: much, however, must remain to be done by individual benevolence. The object which is aimed at is of incalculable importance, not merely to the present, but to future generations; and should it happily be accomplished, and the blessed influence of the gospel of Jesus Christ made manifest, in a district now in a state of extreme religious destitution, the example will not fail to be followed in other populous parishes, and the best effect will result to the whole metropolis. The strongest encouragement is afforded to undertake this good work, in the happy consequences which, under God's blessing, have already resulted from building additional churches in the neighbouring parishes of Stepney and Limehouse, by means of the Metropolis Churches Fund: the arrangement for the erection of schools has followed, as a matter of course, that of churches; and a spirit of christian devotion and charity is awakened in those districts, to an extent which could hardly have been anticipated in so short a period.

Those who are engaged in this good work humbly trust in God for his blessing on their labours; that he will, as in ancient days, open the hearts of those who have the ability freely to give of their substance, and strengthen the hands of those engaged in a work, tending more than any other to advance his glory, and the temporal and eternal welfare of his creatures.

Communications may be addressed to the Honorary Secretaries—the Rev. Bryan King, 9, Bethnal Green; or the Rev. Henry Mackenzie, Bancroft's Hospital, Mile-end-road; or William Cotton, Esq. 3, Crosby-square, Bishopsgate-street.

## THE NUMBER OF THE BEAST—666.

In the Apocalypse (chap. xiii. 18) we read, "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six." Let us look for a moment at the names taken by the popes, and we shall arrive at an extraordinary result.

1st name. Vicar General of God upon earth—a name assumed by Pope Innocent III., who established the inquisition, and originated the crusade against heretics.

2d name. Vicar of the Son of God—a name taken by several popes—Clements, Martins, Bonifaces, and Juliiuses, and inscribed over the doors of the Vatican.

3d name. Paul V., God's Vicar—a name recognised by the pope, when so addressed by Bellarmine.

4th name. Silvester Secundus—the pope who first commenced the crusades.

5th name. Lateinos—the Greek word for Latin, the name borne by the corrupt Western church, and the language in which her superstitious and idolatrous services are performed.

6th name. E Latine Basileia—the Greek for Latin or Italian kingdom, which is the pope's territory, the seat of the beast.

7th name. Benediktos—the Greek name for the pope who generalized the monastic life.

8th name. Romiith—the Hebrew word for Roman, in which papists glory, as the distinctive name of that constitution they call a church, every soul out of which is cursed.

## NUMBER COUNTED.

1.

VICARIVS GENERALIS DEI IN TERRIS

5 1 100 00 1 5 0 0 0 0 0 0 5 0 1 0 5 0 0 1 1 0 0 0 0 1 0 6 6 6

2.

VICARIVS FILII DEI

5 1 100 00 1 5 0 0 1 5 0 1 1 5 0 0 0 1 . . . . . 6 6 6

3.

PAVLO V VICE DEO

0 0 5 5 0 0 5 5 1 1 0 0 0 5 0 0 0 . . . . . 6 6 6

4.

SILVESTER SECVN DVS

0 1 5 0 5 0 0 0 0 0 0 1 0 0 5 0 5 0 0 . . . . . 6 6 6

5.

Lateinos

8 0 1 3 0 0 5 1 0 5 0 7 0 2 0 0 . . . . . 6 6 6

6.

E Latine Basileia

8 3 0 1 3 0 0 1 0 5 0 8 2 1 2 0 0 1 0 3 0 5 1 0 1 . . . . . 6 6 6

B e n e d i k t o s

7.

2 5 50 5 4 10 20 300 70 200 . . . . . 666

8.

R o m i i t h

200 6 40 10 10 400 . . . . . 666

Many other names of popes, &c., in Hebrew, Greek, and Latin, are coincident in making out the number 666; and it is further remarkable, that until the time of the Reformers, the word "mystery," *mysterium*, was inscribed upon the pope's mitre, according to the words of Scripture, "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth."

I have the honour to be, Sir, yours very respectfully,

ECCLESIASTICUS.

#### BAPTISMAL REGENERATION.

MR. EDITOR,—Your correspondent "Phoenix," in the June number, affirms that baptism is not always the commencing point of sanctification; and to support his opinion, imagines an adult coming to baptism without faith and repentance: such a case nullifies, or renders the benefits annexed to the worthy recipient, void. Faith and repentance are requisite to insure the inward spiritual grace accompanying the outward form. With infants, the faith and repentance promised for them, is accepted by Christ's ambassadors; and in the case of private baptism of infants, when no promises are made, because the child is supposed to be in danger, and therefore not likely to live to fulfil any promises made for it, the child is offered in faith, by God's steward, to His mercy, who willeth not that any should perish. The sacraments both consist of two parts—an outward and visible sign, of an inward and spiritual grace; the one is incomplete without the other. Unworthy recipients of the outward and visible parts of the sacraments, do not receive the inward and spiritual grace; in such cases the sacraments are null and void. They may press with their teeth the bread, and drink the wine, but the faithful alone receive the body and blood of Christ, the strengthening and refreshing of their souls, the pardon wrought by the sacrifice. The unrepentant adult may be sprinkled with the holy water, and not be regenerated; neither have his original, or birth-sin, washed away, nor be sanctified, by the regenerating influence of the Holy Spirit; neither die to sin, nor rise to righteousness; he renders the sacrament of none effect, from his want of faith. Not so the infant, offered by Christ's ambassador to God, sprinkled with the laver of regeneration; his original, or birth-sin, is washed away; he is no longer a child of wrath; God's Holy Spirit descends upon him, and makes him God's child, a member of Christ's church, and an heir of heaven. But all these privileges may be forfeited, and, alas, we must often fear are. God's child may become an alien from his Father's household, and may never inherit the kingdom prepared for him. Those who would separate

regeneration from baptism, deprive it of an essential part of a sacrament; if no inward and spiritual grace accompany the outward form, it cannot be a sacrament. I have been surprised at never meeting with this argument; but as it is the doctrine of our pure and apostolic Church, as taught in her Baptismal Service and Catechism, which may be considered as the best commentaries on her Articles, I have not hesitated to lay it before your readers, hoping the subject will be taken up by a more able pen than

Yours respectfully,

F. W.—

## THE ATONEMENT.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Allow me to draw your attention to the twenty-ninth page of the seventy-third of the Tracts for the Times. In the heading of the page, it is expressly denied that the Atonement is a satisfaction to God's justice! Now, Sir, if you will turn to the Church Homily on the Nativity, you will find it expressly asserted, that the Atonement is a satisfaction to God's justice; and in the first part of the Homily of Salvation, it is *twice* declared to be a *satisfaction* to the *justice* of God.

Your valuable Magazine has been justly celebrated for its general impartiality; and you will therefore, I doubt not, insert this letter, when, by reference to the Tract, you shall see I have not misrepresented it. If those who maintain this doctrine are to be branded as rationalists, a goodly host indeed these rationalists will be: see them enumerated in Note B. of Russell's Remarks on Professor Keble's Visitation Sermon, pp. 37—40. See also the CHRISTIAN REMEMBRANCER, for May, 1837.

I am, Sir, your faithful servant,

PHŒNIX.

## MAXIMS.

A PLEASURE that one is sure to repent of can never be tranquilly enjoyed, and is, therefore, no pleasure at all.

Fine sense and exalted sense are not half so useful as common sense.  
—Swift.

Those even who have no religion themselves (says Lord Chesterfield), esteem and confide in those who have. They allow it to be at least a collateral security to virtue; and every prudent man will rather trust to two securities than one.

The rulers of a country should always be sought for among men of principle and piety. It was a saying of the great Lord Burleigh: "I will never trust any man not of sound religion, for he that is false to God, can never be true to man."

It was well remarked by Bishop Burnett, that the best test of a really edifying sermon was, when the preacher sent away his hearers thinking of themselves, rather than discussing their instructor.



# LAW REPORT.

## No. LXV.—DILAPIDATIONS.

### CASE FOR OPINION.

**THE REV. —**, late incumbent of the vicarage of —, in the county of —, made considerable alterations in, and additions to, the vicarage house and premises. Among other things he placed—

1. A water-closet on the first floor, with pipes communicating to a forcing pump below.
2. Two new plain marble chimney-pieces in the drawing-room and dining-room. (A cast iron chimney-piece, which was previously in the dining-room, and a small marble one in the drawing-room, were taken down, and put up, the former in the study, and the latter in the best bed-room, over the drawing-room; and two stone chimney-pieces, which were previously in these rooms, were carried up to the third story, which was added by Mr. —.)
3. An iron pump in the kitchen garden.
4. A dial on a stone pedestal on the lawn.

**Mr. —**, having lately obtained preferment in another part of the country, has resigned the living of —, in which he has been succeeded by the Rev. —; and a question has arisen between these gentlemen with respect to the above-mentioned articles, **Mr. —** considering them to be removable fixtures, such as he might have taken away, and for which, if left and taken to by the succeeding incumbent, he is entitled to claim payment. **Mr. —**, on the other hand, considering them as attached to the freehold, and thereby become part of the vicarial premises, from which they can no longer be separated; and that he is entitled to the free enjoyment of them, without any compensation to the preceding incumbent, as of any other part of such premises.

Your opinion is requested, whether, as between an off-going and an in-

coming incumbent, the foregoing articles, or any, and which of them, are or are not such as the former can claim to be paid for by the latter, at a fair valuation.

### OPINION.

"The alterations and additions to the vicarage-house and premises, indicate so much of (and perhaps of recent) expenditure,\* that I have looked with all the research I could apply, for any case or principle upon which I could advise, that the enumerated articles are subjects for valuation; but I am not able to satisfy myself that such is the strict and legal view to be taken. There is no precise case in point, or as between the representative of a deceased incumbent and the successor; but by analogy to the considerations that courts of law apply to fixtures put up by a tenant for life, and in other instances, I am led to this opinion,—that, in the case before me, the different articles are so attached to the freehold: (for such is the nature of the incumbent's tenure, I apprehend, for the time being,) as to become substantially and permanently attached. Of the articles within the house, I do not entertain a doubt; and in regard to the pump and stone pedestal, I am not able to advise otherwise than already stated; but there might be, I think, some hope of a favourable decision in respect of them to the late incumbent, were they of sufficient value, or were it desirable, as between two clergymen, to take an opinion of a court of law. The absence of cases as between clergymen, shows that these matters are met in a spirit of fair adjustment. As regards the dial itself, that, I think, may, if required, be disannexed.

"**JOHN HAGGARD.**"

"*Doctors' Commons,*  
*Jun. 10, 1839.*"

\* The expenditure from 1830 to 1839 exceeded two thousand pounds.

## No. LXVI.—RURAL DEANS.

CASE FOR THE OPINION OF DR. PHILLIMORE.

THE Rev. Thomas Newcome, M.A., is the Rector of Shenley, Herts, within the Deanery of Berkhamstead, the Archdeaconry of Huntingdon, and the Bishopric of Lincoln. He has received the following circular from parties newly appointed to the office of Rural Deans:—

*Hemel Hempstead, Jan. 3, 1839.*

"Dear Sir,—Having been appointed to the office of Rural Dean, in this Deanery, it is our duty to visit your glebe-house and glebe, your church, chancel, and churchyard, and to take an account of the vestments, sacred utensils, and other ecclesiastical matters. We purpose to be at Shenley for these purposes, if convenient to you, on Friday, the 18th of January instant, at two o'clock; and we shall feel obliged to you to desire that one, at least, of the churchwardens may be in attendance. Since an inspection is to take place annually, and is to include an account of every alteration, whether additions or otherwise, it will very greatly assist us, if you will have the goodness to be provided with a terrar of the glebe-house, buildings, and land; as also, with the population of your parish at the last census; and the number which your church is calculated to contain.

"It is also our duty to inspect the licenses of curates, and the appointments of parish clerks, sextons, and other officers. We are, &c.,

J. H. B. MOUNTAIN, } Rural  
D. JENKS, } Deans."

Mr. Newcome has not the least objection to any inspection or inquiry; but having regularly attended and obeyed the visitation of his Archdeacon at Berkhamstead, and this office of Rural Dean not having existed before in his time, if it ever did at all in this diocese; and, it not appearing that the Archdeacon has assented to appointments, which abstract from him a long

exercised authority on the subject, he is desirous of your opinion.

"Whether the Bishop of Lincoln has the right to appoint these Rural Deans? or, whether the office has by usage or otherwise devolved on the Archdeacon, so as to require his assent to such appointment? And, above all, whether the rector of Shenley is bound canonically, or otherwise, to submit to these new functionaries in the several matters mentioned in their circular?"

## OPINION.

"I think the Bishop of Lincoln has power and authority to appoint Rural Deans. It is not the creation of a new office, but the revival of an old one. For Rural Deans were well known to the ancient ecclesiastical constitution of this country, although the office in later days fell into desuetude, and even in the century preceding the Reformation, was reduced to a shadow and a name.

"Dioceses were divided into Archdeaconries and Rural Deaneries. The Archdeacons took their titles from the district, which was generally the county, whereas the Rural Deans were appointed for each hundred.

"The functions of Archdeacon can in no way be affected by the revival of the office of Rural Dean. This office is wholly independent of theirs, it is especially characterised by the exercise of the visatorial power, to which the Rural Dean is wholly incompetent; his function being that of mere inspection; and it is expressly laid down by Bishop Gibson, vol. ii. p. 972, that Rural Deans can have no concern in parochial visitations.

"Undoubtedly, if we are to judge from the circular letter, the Rural Deans seem disposed to push their authority to the utmost extent; but still, as long as they confine themselves to mere

Mr. Newcome does not object to "inspection," but to annual written queries and written replies. By possibility he might be helping to erect a new authority, and thereby, furnish evidence against himself. Let the Churchwarden testify to the Incumbent's conduct, and the Incumbent to the Churchwarden's, if faulty.

inspection, I am of opinion, that any interference on their part could not be resisted with effect; and as their inspection may be of assistance to the Bishop in the general administration of the affairs of his diocese, it would,

I think, be inexpedient and unadvisable to offer any captious opposition to their proceedings.

"JOSEPH PHILLIMORE."  
"Doctors' Commons,"  
"Jan. 10, 1839."

## MONTHLY REGISTER.

### CHURCH SOCIETIES.

#### *Society for Promoting Christian Knowledge.*

(JUNE, 1839.)

The Dean of Chichester in the Chair.

At the General Meeting of the Society held on Tuesday, the 4th of June, 1839, a letter was read from the Rev. J. C. Wigram, Secretary to the National Society, transmitting a copy of the resolutions unanimously adopted at a public meeting of the friends of National Education in the principles of the Church, at Willis's Rooms, St. James's, on Tuesday, the 28th of May last. He says, "The Committee of the National Society feel assured that the proceedings on that occasion will be regarded with interest by the Society for Promoting Christian Knowledge; and I have to request that you will communicate the resolutions to the Standing Committee, at the first convenient opportunity."

The following are the resolutions forwarded by Mr. Wigram:—

Proposed by the Earl of Chichester, seconded by the Lord Bishop of London,

1. "That it is an object of the highest national importance to provide, that instruction in the truths and precepts of Christianity should form an essential part of every system of education intended for the people at large; and that such instruction should be under the superintendence of the Clergy, and in conformity with the doctrines of the Church of this realm, as the recognised teacher of religion."

Proposed by the Lord Abinger, seconded by the Lord Bishop of Salisbury,

2. "That the incorporated 'National Society for Promoting the Education of the Poor in the Principles of the Established Church,' by the formation of numerous schools in immediate connexion with the Church, has rendered eminent service to the cause of christian education; and that the general principles upon which it was originally founded ought still to be adhered to in every plan for extending more widely the benefits of education, whether by multiplying National Schools, or by enlarging the circle of instruction in those which already exist."

Proposed by the Rev. Dr. Hook, seconded by the Lord Barrington,

3. "That: this meeting contemplates with satisfaction the establishment of Diocesan and Local Boards of Education in connexion with the National Society, having for their object the extension of the benefits of education, contemplated in the foregoing resolution, as well as the establishment and encouragement of schools for the education of the middle classes, upon principles conformable to those which are embodied in the Society's charter."

Proposed by the Dean of Chichester, seconded by R. Bethell, Esq. M.P.

4. "That, in order to supply one of the principal defects which as present limit the operations of the National Society, and retard the improvement of education throughout the country, efforts should be made to raise the qualifications of those persons who are employed as teachers in our Parochial and National Schools; and that the resolution adopted by the National

Society in August last, to establish a Training Institution for the education of young persons intended for that office, is calculated to promote the attainment of this object."

Proposed by the Archdeacon of Salop, seconded by Sir Thomas Dyke Acland, Bart. M.P.

5. "That, in order to furnish the National Society with the means of establishing a Training Institution, and generally extending and improving the Education of the Poor, an immediate exertion be made to increase its resources, and that the Committee of Inquiry and Correspondence be requested to act as a Committee for the purpose of soliciting and collecting subscriptions, with power to add to their numbers."

The Secretaries then stated, that the Standing Committee, having taken the subject into their consideration, recommended that at the General Meeting in July the sum of 5,000*l.* should be granted by the Board, in furtherance of the objects set forth in these Resolutions.

The Secretary informed the meeting, that the Standing Committee, having considered the expediency of presenting an Address to Her Majesty on the subject of National Education, had agreed to recommend to the Board the adoption of the following petition to both houses of Parliament in lieu of such address.

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

"The humble Petition of the undersigned Members of the Society for Promoting Christian Knowledge,

"Sheweth,

"That the Society for Promoting Christian Knowledge was the first Society in the kingdom which came forward to advocate and support the general education of the people; and that, from its first establishment in the year 1698, it has endeavoured, by all the means in its power, to promote religious instruction upon the principles of the Church of England.

"That, whilst your Petitioners disclaim all interference with the education of those who differ from them in

their religious principles, they are of opinion that the authority of the State ought not to be given to any scheme of Education which involves principles contrary to the constitution of the Church, as established by the laws of the land.

"That your Petitioners strongly object to any plan of National Instruction, which may remove the education of the people from the pastoral care and guidance of the Clergy.

"That your Petitioners have heard with extreme regret that a scheme of education has been laid before Parliament, under the sanction of a Committee of her Majesty's Privy Council, by which teachers of any sect or religion, however erroneous, or hostile to the Church, may be admitted to give instruction in the school or schools established under the authority of the State; and that into such school or schools erroneous versions of the Holy Scriptures may also be introduced under the same authority.

"That such scheme appears to your Petitioners to be calculated to throw discredit upon the authorized version of the Bible, to encourage indifference and error, and to be injurious to the interests both of the Established Church and of Christianity itself.

"Your Petitioners, therefore, most humbly pray that your Honourable House will refuse to support or sanction the said scheme, or to grant any portion of the public money for these, or any such purposes."

It was agreed, on the motion of Mr. J. Poynder, seconded by the Rev. J. Endell Tyler, that this be adopted.

It was also agreed that it be advertised in the public newspapers, and that Sir Robert H. Inglis, Bart., be requested to present it.

The Rev. Sanderson Robins brought forward the motion, of which he had given notice at the last General Meeting. After a full consideration of the subject, the resolution was put to the Board in the following shape; and having been approved by Mr. Robins, and seconded by the Rev. Dr. Hook, it was adopted unanimously.

"That the Standing Committee be requested to appoint forthwith a Sub-

Committee, charged specially to consider the best means which may be devised for the counteraction of the anti-christian and immoral principles that are at present obtruded on the young and inexperienced, in our populous towns, and throughout the country."

It appeared from the statement of a member of the Tract Committee, that a tract recently placed on the permanent catalogue, entitled "Christian Evidences," was of a nature calculated to do good in counteraction of the efforts of infidels.

The Hon. and Rev. S. Best brought forward the motion of which he had given notice at the last general meeting, namely,—

"That on all motions proposing alterations in the rules, and for the election of the Standing Committee, and officers, Members be allowed to vote by letter, through the medium of the District Committees."

This was seconded by Sir Henry Martin, Bart. and negatived.

The following letter was read from the Lord Bishop of Calcutta to the Secretary, dated Bishop's Palace, Calcutta, March, 10, 1839:—

"Rev. and dear Sir,

"1. My time is so unusually pressed upon by Lent lectures weekly at the cathedral, and theological ones three times each week at Bishop's College, during the affecting absence of both the reverend professors, from severe illness, that I must cast myself upon the venerable Society's indulgence this winter for a brief letter.

"2. I have most cordially to thank the Society for the generous gift of another 500*l.* for the promotion of the designs of the Society in my diocese. This rich and most opportune supply shall be employed to the very best purpose.

"3. I am unable at present to send you a copy of Dr. Mill's learned and most curious *Christa Sangita*, from the circumstance of the second part of it being out of print. The moment my excellent and dear friend (to whom, if you see him, please to express the thousand regrets which continue to attend him from all here who enter into the subject of Christianity) can

find time to complete his revision of this lacking portion, and it is again printed, your Society shall have the desired copy.

"4. It will be interesting to the Society to learn, that the Rev Mr. Parish, late chaplain at Kurianul, furnished two copies of this wonderful work to the Pundits, whom I met at Thunassar, by the hands of the Rev. Armand Musseeh of that station.

"5. I have now the honour of enclosing the opinions of the several members of the District Committee of your venerable Society, on the subject of the Native Schools taught by heathen masters, which I thought it desirable to obtain, in addition to those by the reverend missionaries themselves before transmitted.

"6. If the Society should please to concur in these opinions, the sooner the schools are dissolved the better. My own judgment, I confess, agrees with the decision of my brethren.

"7. The venerable Archdeacon is still your Calcutta Secretary; and, I think, has been sending you home a little money: he is a most energetic friend to your sacred cause.

"I have the honour to be,

"Rev. and dear Sir,

"Your most affectionate and faithful,

"D. CALCUTTA.

"Rev. W. Parker, Secretary.

"P. S. The opinions are, 1, from the Ven. Archdeacon Dealtry; 2, Rev. H. Fisher; 3, Rev. H. Fisher, jun.; 4, Rev. W. V. Ruspini; 5, Rev. R. B. Boyes; 6, Rev. R. Boswell; 7, Rev. J. H. Pratt."

The above clergymen concur in opinion that the principle of employing heathen teachers in these schools is bad, and that no success attends the teaching. It appears from the communication of Archdeacon Dealtry, that these heathen masters teach the children, in the course of their lessons, that the Gospel is a fable.

It was agreed that the recommendation of the Lord Bishop of Calcutta, with regard to the dissolution of these schools, be carried into effect.

A letter was read from the Lord Bishop of Australia, dated Sydney, Nov. 29, 1838, from which the following are extracts:—

ed Upon the subject of our general proceedings, I have nothing at this time of very prominent importance to communicate to the Society. Our Diocesan Committee continues its operations with much regularity and success. Owing to the recent arrivals of emigrants from the United Kingdom, the deficiency of mechanics has been very much abated, and the works at the several churches are now proceeding, with every prospect of being terminated within reasonable intervals. The church of St. Thomas, at Mulgoa, I have already consecrated. Those at East and West Maitland, at Penrith, at South Creek, and at Goulburn, are in a forward state; and St. Andrew's, in Sydney, with several others in various parts of the country, are in various stages of progress, especially the church of St. Peter, at Cook's River, which has been carried on with uniform energy, highly creditable to the gentlemen who act as trustees of the fabric. The Society for Propagating the Gospel has rendered a service little to have been anticipated when I quitted England, by supplying the colony with the ministration of fifteen additional clergymen. In testimony of the gratification with which their arrival is regarded, I am most happy to say that the Diocesan Committee has voted to each of them a donation of 50*l.* to provide for their more comfortable settlement in the colony. We are proceeding, as opportunities are offered, in erecting and repairing school-houses in various parts of the colony, by means of the grant which the Society was pleased to entrust to me for that purpose. We have purchased grounds, and completed substantial buildings in several places, as Hunters' Hill, Dural, of Wollongong, and others; and we are proceeding to do the same at Windsor, at Bathurst, and Narellan, and many other places in succession, as the wants of any particular district are made apparent. Authority is also given for the erection of School houses, which may also be used temporarily as churches, at three stations on the river Colo, at Sackville Reach, on the river Macdonald, at Mangrove Creek, and at Brisbane Water, all of them

settlements of rising importance on the river Hawkesbury, and containing great numbers of children. I must beg leave, also, to introduce to the attention of the Society, a subject connected indeed with a very distant part of the colony, but in its consequences probably not inferior to any which I have yet had occasion to mention: I mean, the expedition under the command of Captain Sir Gordon Bremer, which has recently sailed for the purpose of establishing a settlement on the northern coast of New Holland, at a harbour named Port Essington. Not only the number of individuals composing the crews of the ships in this expedition, and the great augmentation which, in all probability, those numbers will speedily receive from the access of settlers, to a spot so favourably situated for commercial purposes, rendered me anxious that some attention should be paid, from the outset, to the establishment of the ordinances of religious worship in this new colony; but I was additionally compelled, by knowing that there are, in the immediate vicinity of Port Essington, many islands, whose inhabitants have been Christianized by the Dutch missionaries, from Java and Amboyna; and as our countrymen must be brought into contact with them, I was desirous that we might be able to manifest to them, that we also were worshippers of the same God, and not be mistaken for heathens, without any form of worship, or sense of religion, as (to our discredit it must be spoken) the English have hitherto appeared in most of the colonial enterprises which they have undertaken. Unfortunately and much to the regret of Sir Gordon Bremer, the commander of the expedition, I had no clergymen whom I could detach from duty here to proceed to the northern coast: but I have most earnestly besought the interposition of the Society for the Propagation of the Gospel to engage the services of one qualified to fill so important an office. In the mean time, not to be wanting in providing, as far as I had means, for the future institution of religious worship in that distant settlement, I engaged to furnish a church, composed wholly



of wood, and so framed that it admitted of being taken to pieces, for stowage on ship-board, and can be easily erected when it reaches the place of its destination. It is a very solid and capacious structure, perfectly adapted to the warm climate for which it is intended, and capable of containing a numerous congregation. I also supplied the expedition with Bibles, Prayer-Books, and publications of the Society, to the amount of 20*l*.; and I have now to solicit that, with its accustomed liberality when any religious undertaking is to be accomplished, the Society will sanction my drawing upon it for the sum of 120*l*. for these special purposes; viz. 100*l*. towards the cost of the church, and 20*l*. for books. I most earnestly pray and sincerely wish, that both of these donations may tend, by God's blessing, to encourage and maintain reverence for the truths and principles of the christian faith; where, in the absence of any preacher thereof, our countrymen are placed under circumstances too apt to render them forgetful of, and indifferent to, those means of grace, of which there is nothing at hand to put them in remembrance. I am fully persuaded, from what I observe around me, that irreligion is first introduced, and afterwards becomes inveterate, in new settlements and communities, chiefly in consequence of the total omission of all provision for the maintenance of external piety with which they are too commonly undertaken. The ordinances of God are undervalued and omitted, and, as a necessary consequence, God himself is neglected and forgotten: and I feel assured that the Society will approve the steps which I have taken to prevent, if possible, in one instance at least, the recurrence of this too prevalent evil. Commending the Society and its undertakings most earnestly to the favour and protection of the Almighty,

I remain, Reverend Sir,  
Your very faithful humble servant,  
W. G. AUSTRALIA.  
Rev. W. Parker, Secretary, &c.  
The Board granted 100*l*. towards the Church at Port Essington, and

books to the amount of 20*l*. for the purposes of the expedition.

A letter was read from the Lord Bishop of Nova Scotia, applying for a grant towards the erection of a church at Chester in his diocese. The cost would be at least 800*l*.; the Society for the Propagation of the Gospel in Foreign Parts has contributed 100*l*. The Bishop also requested aid towards rebuilding a church at Greenwich in New Brunswick, which was burnt down in the course of last winter.

He adds, that there are ten churches in poor settlements in his diocese, to each of which a grant of books for the performance of Divine service would be a valuable gift.

It was agreed to grant 100*l*. towards the church at Chester;

The sum of 25*l*. towards the church at Greenwich;

And a quarto Bible and Common Prayer Book, and a book for the Communion Table, for each of the ten churches mentioned in the Bishop's letter.

A letter was read from Archdeacon Spencer, dated Woodstock, Bermuda, 28th February, 1839, announcing his safe arrival in the colony, after a stormy and dangerous voyage. He incloses a tabular return of the number of Schools under his visitation, by which it appears that they are twenty in number, and that they afford instruction to upwards of 360 children. He requested a grant of books for the use of these schools.

Books to the amount of 25*l*. were granted.

A letter was read from the Rev. G. W. Tyrrell, Secretary to the "Down and Connor Diocesan Church Education Society," requesting a grant of books for the use of Schools about to be opened under the auspices of that institution. The Schools, which it is intended to establish in those parishes in which none at present exist, will be placed under the care of the parochial clergy; masters and mistresses being properly selected for the purpose. It is also the object of the Society to assist Schools already established.

A letter was read from the Lord

Bishop of Down and Connor, strongly recommending this application, and expressing a hope that something may be done by the Board. His Lordship estimates the number of members of the Church in his united diocese at 100,000 persons.

The Board agreed to grant books to the amount of 100*l.* and to hold out a hope of further assistance, should application be made.

Letters were read from the Rev. R. Carus Wilson, vicar of Preston, and the Rev. J. Rigg, incumbent of St. Paul's, Preston, requesting the grant of Bibles and Common Prayer-books, for the purpose of lending to the poor in the course of pastoral visiting in that town.

The Board agreed to grant books to the amount of 48*l.* 7*s.* 6*d.* (the cost of the quantity required,) on this application.

Several grants of books for the performance of Divine Service were agreed to.

Several letters of acknowledgment were laid before the meeting.

The following donations were announced:—

Banbury, Deddington, and

Chipping Norton Com-

mittee, by the Rev. Chas.

Barter..... £50 0 0

Brentford Committee, by

the Rev. Dr. Stoddart... 50 0 0

Hornsey Committee, by

the Rev. Rd. Harvey... 10 0 0

Sixty-five new members were admitted at this meeting.

S. P. G. — *Lichfield Diocesan Com-*  
*mittee.*

On Friday, the 31st of May, at Lichfield, on the occasion of a special meeting of the Committee, Subscribers, and friends of the Society for the Propagation of the Gospel in Foreign Parts, a sermon was preached at the Cathedral, by the Lord Bishop of Nova Scotia, admirable for the un-

affected piety, and impressive eloquence, with which that amiable and primitive prelate conveyed to his hearers much interesting information, respecting the origin and progress, the designs and operations of this excellent missionary institution; and made an animated and earnest appeal to their feelings on behalf of its funds. The collections at the doors amounted to upwards of 60*l.* At two o'clock the assemblage in the Guildhall, though not very numerous (owing to the absence of many neighbouring families in London and elsewhere,) was most respectable: and the proceedings of the meeting were of a highly interesting character. In the absence of the Bishop of the Diocese, on account of his Lordship's lamented indisposition, the Hon. and Very Rev. the Dean of Lichfield was called to the chair. After an able and perspicuous exposition by the London Secretary, the Rev. A. M. Campbell, of the general objects and present state of the Society, embracing a view of their pious missionary labours in the four quarters of the globe,—in North America, in the West Indies, at the Cape of Good Hope, in Hindostan and Australia; the several resolutions, declaratory of the entire concurrence and deep sympathy of the meeting in the various undertakings of the Society, were moved and seconded by Wm. Leigh, Esq., Archdeacon Hodson, the Bishop of Nova Scotia, the Rev. Thos. Bonney, the Rev. G. D. Atkinson, S. Haworth, Esq., Matthew Gisborne, Esq., the Rev. J. Carysfort Proby, the Rev. R. W. Lloyd, Canon Madan, the Rev. H. R. Woolley, the Rev. H. Oldershaw, Edward Grove, Esq., and the Rev. C. F. Broughton. Ten guineas donations, and 12*l.* 2*s.* annual subscriptions, were received in the room. In the evening Mr. Campbell delivered an argumentative and interesting discourse at St. Mary's Church, after which the sum of 34*l.* 12*s.* was collected, in aid of the funds of the Society.

## CHURCH DISCIPLINE BILL.

We print this Bill with a view to direct the attention of the Clergy to the wily tactics of their enemies, whose aim is to throw the existing ecclesiastical jurisdiction into the hands of lay Commissioners hostile to the Church.

A Bill intituled "An Act for the more effectually enforcing Church Discipline."

(Presented by the Lord Chancellor, and ordered to be printed, April 12th, 1839.)

I. Whereas the present mode of proceeding in causes for the correction of clerks is attended with great expense, delay, and uncertainty, occasioned as well by the number of courts which now have jurisdiction in such causes, as by the multiplicity of appeals allowed by law from the decrees of such courts: and whereas it would tend very materially to diminish the evil aforesaid, and to promote a more uniform, speedy, and effectual administration of justice, if one court were appointed to have exclusive jurisdiction in all such causes, subject to an appeal to Her Majesty in Council: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that an Act passed in the first year of the reign of King Henry the Seventh, intituled "An Act for Bishops to punish Priests and other Religious Men for Dishonest Lives," shall be and the same is hereby repealed.

II. And be it enacted, that, unless it shall otherwise appear from the context, the term "preferment," when used in this Act, shall be construed to comprehend every deanery, archdeaconry, prebend, canonry, office of minor canon, priest vicar, or vicar choral, having any prebend or endowment belonging thereto, or belonging to any body corporate, consisting of persons holding any such office, and every precentorship, treasurership, sub-deanery, chancel lordship of the church,

and other dignity and office in any cathedral or collegiate church, and every mastership, wardenship, and fellowship in any collegiate church, and all benefices with cure of souls therein, comprehending all parishes, perpetual curacies, donatives, endowed public chapels, parochial chapelries, and chapelries or districts belonging or reputed to belong, or annexed or reputed to be annexed, to any church or chapel, and every curacy, lectureship, readership, chaplaincy, office, or place which requires the discharge of any spiritual duty, and whether the same be or be not within any exempt or peculiar jurisdiction; and the word "bishop" when used in this Act, shall be construed to comprehend "archbishop;" and the word "diocese" when used in this Act shall be construed to comprehend all places to which the jurisdiction of any bishop extends under and for the purposes of an Act passed in the first and second years of her present Majesty's reign, intituled "An Act to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy."

III. And be it enacted, that from and after the passing of this Act, no Ecclesiastical Court whatsoever, whether royal, peculiar, or otherwise, now possessing any jurisdiction to hear, determine, or adjudicate upon any suit against any spiritual person below the rank or degree of a bishop, for the purpose of procuring any sentence of excommunication, suspension *ab officio* or *ab officio et beneficio*, deprivation, deposition, or degradation, or any spiritual censure, shall possess or exercise any such jurisdiction, save and except the Court of Arches, which court shall exclusively possess and exercise original jurisdiction, in all such suits in the manner hereinafter directed, subject nevertheless to an appeal to her Majesty in Council, to be referred to the judicial committee of her Majesty's most Honourable Privy Council.

IV. And be it enacted, that in all

such suits as aforesaid the jurisdiction of the said Court of Arches, and all its citations, processes, and sentences, shall extend to and be executed in every part of England and Wales, and in and to all preferments, and may be enforced by the same means as any citation, process, or sentence of the said Court of Arches may now be enforced.

V. And be it enacted, that all such suits now pending in any Ecclesiastical Court (other than the Court of Arches) shall be and the same are hereby removed and transferred before the Court of Arches; and the same suits, and all suits for the correction of clerks now pending in the Court of Arches, shall there be proceeded in, either according to the law and forms and in the manner heretofore in force and use in the said Court, or in the manner directed by this Act with respect to suits hereafter to be instituted, according to the discretion of the judge of the said Court; and the decisions of the Court of Arches in such suits may be appealed from, and such suits proceeded with before the judicial committee of her Majesty's most Honourable Privy Council, as if this Act had not passed.

VI. And be it enacted, that all such suits now pending before the judicial committee of her Majesty's most Honourable Privy Council shall proceed in all respects as if this Act had not passed.

VII. And be it enacted, that in all suits to be hereafter instituted in the Court of Arches in pursuance of this Act, the proceedings shall be conducted and evidence shall be taken, by commission or otherwise, in the same form and manner as proceedings and evidence have been heretofore conducted and taken in causes of correction depending in the said Court; save as such proceedings are altered by this Act, or may hereafter be altered by any order or orders of Court which may from time to time be issued by the judge of the same Court of Arches, to adapt such proceedings more conveniently and summarily to carry into effect the provisions of this Act, and which order or orders such judge is hereby empowered to make, and from

time to time to rescind or alter, at his discretion; and the order or orders so to be made shall be as valid as if the same had been inserted in this Act; and save also when the judge of the said Court shall in pursuance of the powers given to him by this Act take evidence or direct evidence to be taken by word of mouth.

VIII. And be it enacted, that every such suit shall be commenced within two years after the commission of the offence in respect of which the suit shall be instituted, and not afterwards; provided always, that whenever any such suit shall be brought in respect of an offence for which a conviction shall have been obtained in any Court of Common Law, such suit may be brought against the person convicted at any time within six months after such conviction, although more than two years shall have elapsed since the commission of the offence in respect of which such suit shall be so brought.

IX. And be it enacted, that upon the articles of charge in any such suit being allowed by the Court as admissible, the defendant shall be required forthwith to give a separate issue to each of such articles, and that all further pleading shall be concluded before the taking of any evidence in the said suit.

X. And be it enacted, that when all the several pleas in any such suit shall have been concluded, and before witnesses shall have been examined, or afterwards, it shall be lawful for the judge, on motion in open Court on behalf either of the promoter of the suit or of the bishop of the diocese within which the defendant may hold any preferment, or if he hold preferment within more than one diocese, on behalf of the archbishop of the province, to suspend the defendant from performing any spiritual offices during the pendency of such proceedings; if the said judge shall think fit; and thereupon it shall be lawful for the bishop of the diocese within which such defendant may hold any preferment to provide in the mean time for the performing the duties of such preferment, and if necessary by sequestration, as in the case of non-residence on a benefice: provided always, that

the salary to be assigned in any such case to the person appointed to perform the spiritual duties of such preferment shall not exceed one half of the net annual value thereof, nor the salary which the ordinary would have been empowered to assign to the curate of such defendant if non-resident, under an Act passed in the first and second years of her Majesty's reign, intituled "An Act to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy."

XI. And be it enacted, that when any spiritual person shall have been suspended from performing any spiritual offices during the pendency of any such proceedings, and the duties of his preferment shall have been provided for by the bishop by sequestration or otherwise, it shall be lawful for the judge of the said Court of Arches, if he shall see fit, at the termination of such proceedings, to certify under his hand that the said proceedings were frivolous and vexatious, and thereupon, in addition to the taxed costs of such proceedings, to award to the said spiritual person, *nomine expensarum*, a further sum not exceeding the salary assigned by the bishop, and actually paid to the person appointed to perform the duties of the preferment during such suspension, and to enforce payment thereof from the prosecutor, as in the case of taxed costs.

XII. And be it enacted, that in any such suit witnesses shall be examined on such parts only of the several pleas as the said judge shall, on motion in open Court, direct.

XIII. And be it enacted, that in any such suit the said Court of Arches (if it shall think fit) may summon before it and examine or re-examine witnesses by word of mouth, and either before or after examination by deposition or before a commissioner, as hereinafter mentioned: and such evidence shall be taken down in writing by the registrar, or by such other person or persons, and in such manner, order, and course, as the judge of the said Court shall direct.

XIV. And be it enacted, that the said Court may, if it shall think fit, in

any such suit, issue one or more special commissions to some person, being an advocate or examiner of the said Court of Arches of not less than seven years standing, or a barrister of not less than seven years standing, to take evidence by word of mouth, at such time or times, place or places, and as to such fact or facts, and in such manner, order, and course, and under such limitations and restrictions, and to transmit the same to the registry of the said Court in such form and manner, as in and by the said commissioner shall be directed, and that such commissioner shall be attended, and the witnesses shall be examined, cross-examined, and re-examined, by the parties, their counsel, proctors, or agents, if such parties, or either of them, shall think fit so to do; and such commissioner shall, if need be, make a special report to the Court touching such examination, and the conduct or absence of any witness or other person thereon or relating thereto; and the said Court of Arches is hereby authorized to institute such proceedings and make such order or orders upon such report as justice may require, and as may be instituted or made in any case of contempt of the said Court.

XV. And be it enacted, that it shall be lawful for the said judge in any such suit to direct one or more feigned issue or issues to be tried in any court of common law, and either before a judge of assize or at the sittings for the trial of issues in London or Middlesex, and either by a special or common jury, in like manner and for the same purpose as is now done by the High Court of Chancery.

XVI. And be it enacted, that it shall be in the discretion of the said judge to direct that on the trial of any such issue, the depositions already taken of any witness who shall have died, or who shall be incapable to give oral testimony, shall be received in evidence; and further, that such deeds, evidences, and writings shall be produced, and that such facts shall be admitted as to the said judge shall seem fit.

XVII. And be it enacted, that it shall be lawful for the said judge to direct one or more new trial or new

trials of any issue, either generally or upon certain points only; and that in case any witness examined at a former trial shall have died, or have through bodily or mental disease or infirmity become incapable to repeat his testimony, it shall be lawful for the said judge to direct that parole evidence of the testimony of such witness shall be received.

XVIII. And be it enacted, that it shall be lawful in any such suit for the judge of the said Court of Arches, or for any such commissioner appointed in pursuance of this Act, to require the attendance of any witnesses, and the production of any deeds, evidences, or writings, by writ to be issued by such judge or commissioner in such and the same form, or as nearly as may be, as that in which a writ of Subpœna ad testificandum, or of Subpœna duces tecum, is now issued by her Majesty's Court of Queen's Bench at Westminster; and that every person disobeying any such writ so to be issued by the said judge or commissioner shall be considered as in contempt of the said Court of Arches, and shall also be liable to such and the same penalties and consequences as if such writ had issued out of the said Court of Queen's Bench, and may be sued for such penalties in the said Court of Queen's Bench.

XIX. And be it enacted, that any witness who shall be examined *vivâ voce* in pursuance of this Act shall give his or her evidence upon oath, or upon solemn affirmation in cases where an affirmation is allowed by law instead of an oath, which oath or affirmation respectively shall be administered by the said judge or his surrogate, or by any commissioner appointed in pursuance of this Act; and that every such witness who shall wilfully swear or affirm falsely shall be deemed guilty of perjury, and shall be punished accordingly.

XX. And be it enacted, that the costs of such issues, or of such commission as aforesaid, as the judge of the said Court of Arches shall under this Act direct, shall be paid by such party, or parties, person or persons, and be taxed by the registrar of the said Court of Arches in such manner

as the said judge shall direct, and that payment of such costs shall be enforced in the same manner as costs between party and party may be enforced in any Ecclesiastical Court.

XXI. And be it enacted, that when in any such suit any spiritual person shall be suspended by any definitive sentence, or decree having the force and effect of a definitive sentence, from any preferment or preferments, the bishop shall during such suspension sequester the profits of such preferment or preferments, and by order under his hand direct the application of the profits of the same respectively, after deducting the necessary expenses of providing for the duties of the same respectively, in the first place to the payment of the costs and expenses which shall have been incurred in the prosecution of such suit, and in relation to such suspension and sequestration; and in the next place towards the repair or sustentation of the chancel, house of residence of any such preferment, or of any of the buildings and appurtenances thereof, and of the glebe and demesne lands; and in the next place towards the augmentation or improvement of any such preferment, or the house of residence thereof, or of any of the buildings or appurtenances thereof, or towards the improvement of any of the glebe or demesne lands thereof, or to order and direct the same or any portion thereof, and any surplus of such profits remaining after the before-mentioned purposes have been, according to the opinion of the bishop, sufficiently provided for, to be paid to the treasurer of the bounty of Queen Anne, for the purposes of the said bounty, as such bishop shall in his discretion, under all the circumstances, think fit and expedient; and that no part of such profits shall be paid to the spiritual person so suspended, nor applied for his use or benefit, or in satisfaction of a sequestration previously or subsequently obtained at the suit of a creditor, unless, on special cause shown, the said bishop, in and by an order under his hand and seal, shall think fit otherwise to direct; and that such order shall set forth the circumstances and reasons which induce the



bishop to make the same, and shall be filed in the registry of the said bishop by the registrar thereof, and shall be open to inspection.

XXII. And be it enacted, that when in any such suit a sentence of deprivation shall have passed upon the defendant, it shall be lawful for the said Court, if it shall see fit, to direct that the costs of the promoter shall nevertheless be charged upon the preferment of which the defendant shall be deprived by such sentence, and the same shall be accordingly raised out of the profits of such preferment by such instalments and in such manner as the said Court shall by its order direct; and for the purpose of raising such costs it shall be lawful for the bishop of the diocese within which such preferment shall be situate, and he is hereby required, to sequester the profits thereof.

XXIII. And be it enacted, that in all such suits there shall be an appeal from the said Court of Arches to her Majesty in Council, to be referred to the Judicial Committee of the Privy Council, and to be proceeded in in the same manner as appeals from the said Court of Arches are now proceeded in: provided always, that there shall be no appeal from any interlocutory decree or order not having the force or effect of a definitive sentence, and thereby ending the suit in that Court, save by the permission of the judge of the Court of Arches.

XXIV. And be it enacted, that the appellant shall be required to give such security as the said Court of

Arches shall think fit for the costs to be incurred by such appeal, and for all other costs previously incurred.

XXV. And be it declared and enacted, that so much of an Act passed in the twenty-seventh year of the reign of his late Majesty King George the Third, intituled "An Act to prevent Frivolous and Vexatious Suits in Ecclesiastical Courts," as enacts that no suit shall be commenced in any Ecclesiastical Court for fornication or incontinence after the expiration of eight calendar months from the time when such offence shall have been committed, does not and shall not extend to charges or suits against spiritual persons for fornication or incontinence.

XXVI. And be it enacted, that nothing in this Act contained shall be construed to affect any authority over the clergy of their respective provinces or dioceses of which the archbishops or bishops of England and Wales may now according to law exercise personally and without judicial process.

XXVII. And be it enacted, that this Act shall not extend to Scotland or Ireland, nor to the Isle of Man, nor to the Islands of Guernsey, Jersey, Alderney, or Sark, nor to any appeal from any Court within the said Isle or Islands.

XXVIII. And be it enacted, that this Act may be repealed or amended or altered by any Act or Acts to be passed in this present session of Parliament.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

Name.	Place.	County.	Article.
Armitage, R.	Sellock . . . . .	Hereford .	Silver Waiter.
Ash, E. J.	Christ's College, Camb.	Cambridge.	Silver Teakettle & Stand.
Bridges, H. B.	Danbury . . . . .	Essex . .	Splendid Candelabrum.
Brown, J.	St. Paul's, Mill Hill .	Middlesex.	Tea and Coffee Service.
Buckland, Dr.	Uppingham (Pupils) .	Rutland .	Silver Inkstand.
Barnett, R.	Blackburn . . . . .	Lancashire.	Calmet's Dict. & a Purse.
Chapman, W. S.	Eustone . . . . .	Oxford .	Tea Service, and Pair of Silver Candlesticks, Snuffers and Tray.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Dewdney, E.	Portsea . . . . .	Devon .	{ Achromatic Microscope & Astronomical Telescope.
Eckersall, C.	{ Oxford All Saints and St. Martin's	{ Oxford .	{ Magnificent Silver Vase.
Ford, F.	Church Lawton . . .	Cheshire .	Tea and Coffee Service.
Harman, E. P.	Camden Chapel . . .	Middlesex .	New Robes.
Hodson, Archdn.	St. Pancras, Stafford .	Stafford .	{ A complete Silver Communion Service, & £120 from New Ch. Hayward.
Hodson, J.	St. Peter's, Thanet . .	Kent .	Teakettle and Stand.
Jones, E.	St. Thomas, Southwark	Surrey .	Salver.
Johnstone, C.	Monkwearmouth . . .	Durham .	New Robes.
Marshall, W.	Bath . . . . .	Somerset .	Silver Vase & 220 Guineas.
Maughan, W.	Newcastle . . . . .	Durham .	{ Communion Service, and Purse of Gold.
Newbury, T.	Shipping Bradford . .	York .	{ Elegant Silver Bread-basket, & New Robes.
Sculthorpe, C. F.	Beoley . . . . .	Worcester .	Tea and Coffee Service.
Seaman, —	Charles, Plymouth . .	Devon .	Tea Service.
Shirley, W. A.	Whiston . . . . .	York .	Silver Waiter.
Timbrill, J.	Winchcomb . . . . .	Gloucester	{ An elegant and massive Tea Urn and Tea and Coffee Service, weighing 300 oz.
Valpy, F.	Reading (Pupils) . . .	Berks .	Silver Cup.
Wynyard, M. J.	West Rounton . . . .	York .	{ Silver Tea Caddy, Butter Cooler, Cover & Stand, as a marriage gift to his daughter, Miss C. D. Wynyard.
Wright, W. M.	Goring . . . . .	Oxford .	Splendid Tea Service.

## ORDINATIONS.

July 7, Bishop of Chester, at Durham.

21, Bishop of Hereford.

28, Bishop of Ripon.

28, Bishop of Bangor.

August 4, Archbishop of York.

Sept. 22, Bishop of Lincoln.

*By his Grace the Archbishop of Canterbury.*

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Berkeley, George Thomas . . . . .	B.A.	Queen's	Oxford
Cornish, Arthur Athelstan . . . . .	B.A.	Exeter	Oxford
Cotterill, William Shepherd . . . . .	Lit.		
Cresswell, Richard . . . . .	B.A.	St. John's	Oxford

## PRIESTS.

Burt, John Thomas . . . . .	B.A.	Trinity	Cambridge
Russell, John Fuller . . . . .	B.C.L.	St. Peter's	Cambridge

*By the Lord Bishop of Bath and Wells.*

## DEACONS.

Boodle, Richard George . . . . .	B.A.	Oriel	Oxford
Burney, H. . . . .	B.A.	Exeter	Oxford
Chambers, G. . . . .	Lit.		
Cox, J. C. . . . .	B.C.L.	Trinity	Cambridge

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Deedes, L. . . . .	B.A.	Emmanuel	Cambridge
Elwin, W. . . . .	B.A.	Caius	Cambridge
Forsyth, J. H. . . . .	B.A.	Trinity	Cambridge
Helyar, Henry . . . . .	B.A.	Pembroke	Oxford
Mardon, T. . . . .	B.A.	St. John's	Cambridge
Percy, W. J. . . . .	B.A.	St. John's	Cambridge
Strong, Charles Edward . . . . .	B.A.	Wadham	Oxford
Whish, M. H. . . . .	B.A.	Corpus Christi	Cambridge
Wightman, Charles Edward Leopold . . . . .	B.A.	Lincoln	Oxford

*By the Lord Bishop of Oxford.*

DEACONS.

Bridges, Brook Edward . . . . .	M.A.	Merton	Oxford
Burrows, Henry William . . . . .	B.A.	St. John's	Oxford
Collins, William Lucas . . . . .	B.A.	Jesus	Oxford
Crowdy, William Slater . . . . .	B.A.	Lincoln	Oxford
Daubeney, Edward . . . . .	B.A.	Magdalen	Oxford
Gordon, Osborn . . . . .	M.A.	Christ Church	Oxford
Griffith, Charles Arthur . . . . .	B.A.	New	Oxford
Hall, William David . . . . .	B.A.	New	Oxford
Hansell, Edward Halifax . . . . .	M.A.	Magdalen	Oxford
Hessey, Francis . . . . .	S.C.L.	St. John's	Oxford
Hill, Richard . . . . .	B.A.	Balliol	Oxford
Hugo, John Philip . . . . .	M.A.	Exeter	Oxford
Le Breton, William Corbett . . . . .	M.A.	Exeter	Oxford
Lloyd, Thomas Henry . . . . .	B.A.	All Souls'	Oxford
Pratt, John Joseph . . . . .	M.A.	St. John's	Oxford
Ridley, William Henry . . . . .	B.A.	Christ Church	Oxford
Stott, George . . . . .	B.A.	Worcester	Oxford
Tyndale, Henry Annesley . . . . .	B.A.	Wadham	Oxford
Walker, Joseph . . . . .	B.A.	Wadham	Oxford
Warrener, George . . . . .	B.A.	St. Edmund Hall	Oxford
Weare, Thomas William . . . . .	M.A.	Christ Church	Oxford
Wheeler, George Domville . . . . .	B.A.	Wadham	Oxford

PRIESTS.

Blackburn, Robert . . . . .	M.A.	Brasenose	Oxford
Brereton, Charles . . . . .	S.C.L.	New	Oxford
Brooks, Joseph Heathcote . . . . .	M.A.	Brasenose	Oxford
Cadwallader, James . . . . .	B.A.	Jesus	Oxford
Cooper, John . . . . .	B.A.	Wadham	Oxford
Cotes, Digby Octavus . . . . .	B.A.	University	Oxford
Dean, Edward B. . . . .	B.C.L.	All Souls'	Oxford
Faber, Frederic William . . . . .	M.A.	University	Oxford
Green, Martin Johnson . . . . .	M.A.	Lincoln	Oxford
Hackman, Alfred . . . . .	M.A.	Christ Church	Oxford
Harris, William L. Thomas . . . . .	S.C.L.	All Souls'	Oxford
Hulme, George . . . . .	M.A.	Balliol	Oxford
Lawson, G. Nicholas Gray . . . . .	B.A.	St. John's	Cambridge
Lewis, David . . . . .	B.A.	Jesus	Oxford
Ley, William Henry . . . . .	M.A.	Trinity	Oxford
Lowe, Frederic Pyndar . . . . .	M.A.	Magdalen	Oxford
Moore, Joseph . . . . .	M.A.	Lincoln	Oxford
Mules, Philip . . . . .	M.A.	Exeter	Oxford
Ogle, James Sayer . . . . .	M.A.	New	Oxford
Pelley, Theophilus . . . . .	M.A.	Corpus Christi	Oxford
Pulling, William . . . . .	M.A.	Brasenose	Oxford
Roberts, David . . . . .	M.A.	Jesus	Oxford
Salter, George John Ranking . . . . .	B.A.	Christ Church	Oxford
Samuel, John . . . . .	B.A.	Jesus	Oxford

Name	Degree.	College.	University.
Wall, Henry . . . . .	M.A.	St. Alban Hall	Oxford
Williams, John . . . . .	M.A.	Jesus	Oxford
Woolcombe, Henry . . . . .	M.A.	Christ Church	Oxford

*By the Lord Bishop of Salisbury.*

DEACONS.			
Dayman, Phillips Donnithorne . . . . .	M.A.	Balliol	Oxford
Duke, Edward . . . . .	B.A.	Exeter	Oxford
Duke, Henry . . . . .	B.A.	St. Mary Hall	Oxford
Kenworthy, J. . . . .	B.A.	King's	Cambridge
Venn, H. K. . . . .	B.A.	St. Peter's	Cambridge
Whiteway, Robert Hayman . . . . .	B.A.	Worcester	Oxford
PRIESTS.			
Adams, James Exley . . . . .	B.A.	Exeter	Oxford
Addison, John Dupre . . . . .	M.A.	Exeter	Oxford
Bower, James Henry . . . . .	B.A.	Exeter	Oxford
Brookley, Alexander . . . . .	M.A.	Wadham	Oxford
Jones, J. . . . .	B.A.	St. John's	Cambridge
Patteson, J. . . . .	B.A.	Corpus Christi	Cambridge
St. George, L. H. . . . .		St. David's	Lampeter
Thompson, E. H. . . . .	B.A.	Emmanuel	Cambridge
Tucker, William Robey . . . . .	B.A.	Wadham	Oxford
Tufnell, Edward Wyndham . . . . .	B.A.	Wadham	Oxford
Ward, H. . . . .	B.A.	Queen's	Cambridge

*By the Lord Bishop of Lincoln.*

DEACONS.			
Adcock, Alfred Henry . . . . .	B.A.	Trinity	Cambridge
Benn, William Heygate . . . . .	B.A.	Merton	Oxford
Close, Henry Charles . . . . .	B.A.	Queen's	Cambridge
Fawcett, William . . . . .	B.A.	Lincoln	Oxford
Hides, William . . . . .	B.A.	St. John's	Cambridge
Potchett, George Thomas . . . . .	B.A.	St. John's	Cambridge
Turner, Edward Blomfield . . . . .	B.A.	Christ's	Cambridge
Upcher, Arthur Wilson . . . . .	B.A.	Trinity	Cambridge
Wickes, John Beck . . . . .	B.A.	St. John's	Oxford
PRIESTS.			
Abraham, Charles John . . . . .	B.A.	King's	Cambridge
Fell, John Edwin . . . . .	B.A.	St. John's	Cambridge
Hutton, George Thomas . . . . .	B.A.	Trinity	Cambridge
Knight, Henry Charles . . . . .	M.A.	Queen's	Cambridge
Maule, George . . . . .	B.A.	University	Oxford
Otter, Robert William . . . . .	B.A.	Pembroke	Cambridge
Rogers, George . . . . .	M.A.	St. John's	Cambridge

*By the Lord Bishop of Worcester.*

DEACONS.			
Arthur, Lucius . . . . .	B.A.	Trinity	Cambridge
Cottingham, Henry . . . . .	B.A.	Magdalen	Cambridge
Fortescue, E. B. Knottesford . . . . .	B.A.	Wadham	Oxford
Jones, Thomas Samuel . . . . .	B.A.	St. John's	Cambridge
Reid, John . . . . .	B.A.	St. John's	Cambridge
Robinson, Gilbert William . . . . .	B.A.	St. Peter's	Cambridge
Rudd, L. Hampson . . . . .	B.A.	Pembroke	Oxford
PRIESTS.			
Cotton, G. E. Lynch . . . . .	B.A.	Trinity	Cambridge
Green, Frederic Septimus . . . . .	B.A.	Caius	Cambridge
Gwyther, J. H. A. . . . .	B.A.	Trinity	Cambridge
Howard, Garton . . . . .	B.A.	Corpus Christi	Cambridge

Maitland, Pelham . . . . .	B.A.	Magdalen	Cambridge
Malcolm, Archibald . . . . .	B.A.	Trinity	Cambridge
Marychurch, Henry Weldy . . . . .	B.A.	St. Edmund Hall	Oxford
Onslow, Arthur Andrew . . . . .	B.A.	Christ Church	Oxford
Quartley, Charles James . . . . .	B.A.	St. Edmund Hall	Oxford
Quintin, J. Whitby S. . . . .	B.A.	Emmanuel	Cambridge
Rice, Henry . . . . .	B.A.	Christ Church	Oxford
Smith, William Henry . . . . .	B.A.	Corpus Christi	Cambridge

By the Lord Bishop of Ely.

DEACONS.

Cadman, William . . . . .	B.A.	Catherine Hall	Cambridge
Clark, Joseph . . . . .	B.A.	Christ's	Cambridge
Colenso, John William . . . . .	B.A.	St. John's	Cambridge
Horne, Joseph . . . . .	B.A.	Clare Hall	Cambridge
Jerrard, Frederic William Hill . . . . .	M.A.	Caius	Cambridge
Laue, John Doudney . . . . .	B.A.	St. John's	Cambridge
Rawle, Richard . . . . .	M.A.	Trinity	Cambridge
Sawbridge, Edward Henry . . . . .	B.A.	Balliol	Oxford
Smith, John . . . . .	M.A.	Christ's	Cambridge
Whiston, Robert . . . . .	B.A.	Trinity	Cambridge

PRIESTS.

Ashby, Samuel . . . . .	M.A.	Pembroke	Cambridge
Baker, Thomas Turner . . . . .	( <i>let. dim.</i> ) B.A.	Trinity	Cambridge
Bullock, George . . . . .	M.A.	St. John's	Cambridge
Fawcett, Stephen Geas . . . . .	M.A.	Magdalen	Cambridge
Hayton, Henry . . . . .	B.A.	St. John's	Cambridge
Kennedy, George John . . . . .	M.A.	St. John's	Cambridge
Kuhff, Henry . . . . .	M.A.	Catherine Hall	Cambridge
Reynolds, Osborne . . . . .	B.A.	Queen's	Cambridge
Sheppard, Francis . . . . .	M.A.	Clare Hall	Cambridge
Stokes, William Haughton . . . . .	M.A.	Caius	Cambridge
Warter, Edward . . . . .	M.A.	Magdalen	Cambridge

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Alderson, S. H.	{ Farnham St. Gene- vieve cum Risby }	750	Suffolk	Ely	Lord Chancellor
Aspinall, J.	Althorpe with Amcotts,	400	Lincoln	Lincoln	The Queen
Barber, J.	Bierly in Bradford	130	York	York	Mias Currer
Braue, G. M.	Wistow	221	York	York	Dean of Norwich
Briscoe, R.	Whitford	739	Flint	St. Asaph	Bp. of St. Asaph
Clayton, J. H.	Farnborough	123	Hants	Winchest.	Bp. of Winchester
Denham, J. F.	St. Mary-le-Strand	266	Middlesex	London	Lord Chancellor
Dunlap, A. P.	Northmoor	140	Oxford	Oxford	St. John's Coll. Oxid.
Dymock, W. G.	Hatch Beauchamp	167	Somerset	B. & W.	W. G. Dymock
Ewhank, W.	North Widham	300	Lincoln	Lincoln	Trustees.
Faber, J. C.	Chicklade	230	Wilts	Salisbury	Marq. of Bath
Fendall, J.	Harlton	313	Camb.	Ely	Jesus Coll. Camb.
Frere, —	Cottenham	770	Camb.	Ely	Bp. of Ely
Goddard, G. A.	Cliff: Pypard	279	Wilts	Salisbury	H. N. Goddard, Esq.
Goodchild, —	Hackney	1082	Middlesex	London	Goodchild, —
Hall, C. J.	Andreas	955	I. of Man	S. & Man	The Queen
Head, O.	Lesbury	269	Northum.	Durham	Lord Chancellor
Hervey, Lord C. A.	Great Chesterford	427	Essex	London	Marq. of Bristol
Hulbert, G. A.	Slackthwaite	192	York	York	Vic. of Huddersfield
Jenkins, T.	Spittal	79	Pembroke	St. David's	Chancr. of St. Paul's
Lacy, —	Althallows, Ludn-wall,	453	Middlesex	London	The Queen

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Lucas, G. . . .	Stone	£214	Stafford	L. & C.	Lord Chancellor
Morgan, T. . .	Llangennech	82	Carmar.	St. David's	E. R. Tunno, Esq.
Morse, C. . . .	Norwich, St. Michael's	85	Norfolk	Norwich	J. Morse, Esq.
	at Plea.				
Pulling, W. . .	Tidenham	441	Glouc.	G. & B.	H. Burr, Esq. M.P.
Read, G. R. . .	Everingham	237	York	York	Read, G. R.
Smith, B. . . .	Long Ledenham	700	Lincoln	Lincoln	Mrs. Justina Smith
Thompson, W. C.	Blackborough	140	Devon	Exeter	Earl of Egremont
Wells, T. B. . .	East Portlemouth	324	Devon	Exeter	Countess Dowager of Sandwich, and M. of Westminster
Widburn, G. F. }	Plymouth, Charles }	100	Devon	Exeter	Trustees
	Chapel				

## APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Allen, Dr. . . .	Rural Dean, Bristol.
Cape, H. . . .	Vice-Principal of Huddersfield Ch. of England Collegiate Sch.
Daintry, T. . .	Head Master of Lichfield Diocesan Training School.
Eckershall, C. .	Evening Lectureship, All Saints, Hereford.
Gilbard, W. . .	Curate of St. Mellions, Cornwall.
Hall, J. C. . . .	Archdeaconry of Isle of Man.
Harrison, W. . .	Chaplain to H.R.H. the Duke of Cambridge.
Jervois, J. B. . .	Chaplain to Bath Union.
Kingston, C. U. .	Second Master of Ashbourne Grammar School.
Matthews, J. T. .	Mastership of Shiffnell Grammar School.
Mobs, J. . . .	Assistant Curate, Bedminster.
Orde, L. S. . . .	Chaplain to Duke of Northumberland.
Shepherd, R. . .	Curacy of Lane End.
Smith, H. . . .	Lectureship of Kingsbridge.
Williams, R. H. .	Mastership of St. Asaph's Grammar School.
Woods, G. . . .	Mastership of Gainsborough Grammar School.

## CLERGYMEN DECEASED.

THE VENERABLE ARCHDEACON WATSON.—It is our painful task this month to record the death of the Ven. Archdeacon Watson, D.D. on Sunday the 9th June, at the Rectory, Hackney, in the 72d year of his age. He succeeded to the Incumbency of Hackney in 1799; of Diggeswell, Herts, in 1811; was made Archdeacon of St. Albans in 1816, and Prebendary of St. Paul's in 1825. He was the son of John Watson, Esq. and Dorothy, his wife, who lived many years in Homerton in Hackney, and brother of Joshua Watson, Esq. whose name is so well and so deservedly known. He was a warm supporter of, and generous contributor to, all the Church Societies and many charitable institutions; but the delicate state of his health had for many years prevented his taking that active part in their proceedings which he would have wished. His private benefactions, though unobtrusive, were large in amount, and made the more valuable by the kind manner in which they were always bestowed. Both at Hackney and at Diggeswell his loss will be most severely felt by the poor.

At Diggeswell Archdeacon Watson laid out a large sum (about 1000*l.*) in repairing and beautifying the parish church; and its interior reflects great credit upon his taste and judgment. At Hackney, in 1805, he was very instrumental in building the chapel in Well-street. It was subsequently, in 1830, after having been considerably enlarged, made the parish church of South Hackney. In 1824 the church at West Hackney was built. By his sacrificing the fees and tithes in the districts assigned to these two churches, they were constituted separate and independent rectories.

But a few months since, the large and increasing population of his own, the central parish, stimulated him to the endeavour to build additional churches in it. Setting the example by a most liberal subscription (*viz.* 400*l.* and a promise of 200*l.* more if wanted) a sufficient sum was soon raised to warrant the immediate erection and partial endowment of two churches; but he was not permitted to see the design



carried into execution. An illness, the result it is to be feared of anxiety and over-exertion in this very cause, seized him on Thursday the 6th, and without ever rallying from the attack, he expired on the Sunday following. From the day of his death till his funeral, every shop and private house in Hackney was partially closed; and on the day of the funeral (the 17th) entirely so. Every mark of respect to his memory was evinced. In carrying his remains to the grave, a body of about two hundred gentlemen, with suitable emblems of mourning, led the way; next followed about thirty clergymen from his archdeaconry of St. Albans and from the neighbourhood. The pall was borne by eight clergymen more immediately connected with him in his ministerial labours, namely, the Rev. Messrs. Winter, Hazlewood, (the curates,) Daniel, Thomas, Heathcote, Birch, Pyne, and Isaacson. The mourners succeeded, and a body of gentlemen closed the procession. The church, which was hung with black cloth, was at an early hour crowded with persons, most of whom were in mourning. The church-yard was thronged, and the sides of the road lined with numerous spectators. All were orderly and quiet; and there were very few who were not deeply affected by the loss of their kind pastor. The service was performed by the Archdeacon's friend and brother-in-law, the Rev. H. H. Norris, Rector of South Hackney.

It is seldom that the death of a person is so universally and deservedly lamented. A long life spent in the exemplary discharge of pastoral duties; his staunch church principles; his liberality to all who needed his pecuniary assistance; his unspotted character; his zealous efforts to supply the spiritual wants of his flock; these are reasons why his loss should be deplored and his memory cherished. But to those who knew him, there is in addition to these reasons another and more affecting cause—in the recollection of his mild, kind, christian disposition. His unaffected gentleness; his wish not to offend; his anxiety to make amends even for an unintentional offence; his sympathy with the distressed; his total freedom from pride; his uniform, urbane, courteous, and conciliatory manners, won from all parties, religious and political, the same regard, esteem, and affection. The influence he possessed in Hackney was great; but it was a truly christian influence; and springing from so pure a source, it was naturally directed to the best ends—to the soothing of party animosity, to the establishment of christian charity, and to the advancement of our Redeemer's kingdom.

**THE VERY REV. DR. WOOD.**—We have great satisfaction in laying before our readers the following additional particulars:—

The death of this distinguished member of the University of Cambridge, and dignitary of the Church of England, took place on the 23d of April. His remains were interred in the College Chapel, May 1, with every possible mark of respect, being attended to the grave by the Vice-Chancellor, many Masters of Colleges, Professors, and other members of the University; and by all the resident members of his own College, together with many others, who went from a distance.

The history of such a man deserves consideration on many accounts. It reflects honour, not only on himself and on the individuals who gave him assistance and encouragement in his youth, but also on the institutions of this country, which, not by any capricious and sudden favour of what is called *fortune*, but as the regular and natural consequence of his merit, made open for him the way of dignity and wealth; so that, rising from the most humble condition of life, he became, both in accomplishments and station, a fit associate for the most noble in birth and rank. Moreover, the success which rewarded his merit, offers encouragement to all who are placed in similar circumstances.

He was born December 14, 1760, in a remote part of the parish of Bury, Lancashire; a district which is now inhabited by many well-educated and intelligent people, but at that time was in a less favourable state, and little likely to produce a man of so refined a character. His father was in very humble circumstances, but he was much esteemed for his simple honesty; and having (for a man in his station in life) considerable knowledge, he instructed his son himself in arithmetic and algebra. The mother, also, was a very worthy, affectionate woman. Her maiden name was Smith: she had six brothers, some of whom, and their descendants, have given proofs of great mechanical ingenuity. Both parents lived a considerable time after their son took his degree, so that they knew of his rising distinction in the University, and had the gratification of seeing the good fruits of the care which they had taken in his education.

He received his classical instruction in the Grammar-school at Bury, of which the Rev. Francis Hodgson was at that time head master—a man highly esteemed, to whom, during his life, and to his family, Dr. Wood continued to give strong proofs of his gratitude and affection. The founder of the school, the Rev. Roger Kay, having been educated at St. John's, Cambridge, bequeathed to the school exhibitions for those who might go to that College;\* to which circumstance, no doubt, St. John's College is indebted for that good fortune of having Dr. Wood's name placed on its boards. He went up a freshman in 1778, and having remained in College during all the vacations, did not return home till the summer of 1782. In the mean time he had obtained the high honour of being senior wrangler, and a fellowship. He was appointed one of the assistant tutors at the earliest opportunity, and he continued to be engaged in the tuition till the latter end of the year 1814. In the following year, on the death of Dr. Craven, he was elected Master; and in 1820 he was appointed to the Deanery of Ely, by Lord Liverpool. During the long period of sixty years, he passed the chief part of his time in College; and it may be confidently affirmed, that, during at least half of that time, no one possessed so much influence in the University as he did. This was owing partly to his position at the head of a large and united College, and partly to his personal character, which, having first placed him in that position, continued to exert its proper influence.

He possessed, in a very high degree, qualities which could not fail to command esteem. He was a man of great natural ability, of which his academic honour was an early proof. He published three mathematical treatises, which, for thirty or forty years, have been in common use in the University. They are remarkable for perspicuity and elegance, and retained their place in the University system of education longer perhaps than any similar treatises—written, as they are, on subjects which, from their nature, admit of progressive improvement. His sound and cautious understanding, seconded by unremitting diligence, by remarkable punctuality, and rigid adherence to order in all his arrangements, particularly qualified him for the able discharge of the practical duties of life. Being seconded also by a firm and equable temper, and by never-failing courtesy of manners, it qualified him in the same high degree for government;—his authority being always uniformly and temperately exercised, so that there was no need of abrupt transitions from excessive indulgence to severity.

His judgment was most excellent, both as to matters of speculation and practical measures in the common business of life. To the same correct judgment we must refer the exact propriety of his demeanour towards superiors, equals, and dependents; and the regard which he paid to outward decorum, even in matters comparatively trifling and minute, such as dress, equipage, and style of living; he always observed a propriety suitable to his station, equally removed from mean parsimony, and extravagant display.

We must add to the above, *moral* qualities of the highest order and value, purity of conversation and conduct, integrity, benevolence, humility. Never was he known, in his freest moments, to make the least unbecoming allusion, or do otherwise than discountenance the like in others; still less, if possible, was he ever known to violate moral purity in his conduct.

To mention his *integrity* would scarcely be necessary, were it not that it was in him of so strict a character. While he was firm in maintaining his own rights, he was equitable and liberal in respecting those of others. In transacting business with him, there was no need to guard against trickery, subterfuge, or evasive interpretations. In the exercise of authority, he paid great deference to established rules and precedents. Hence, all who were subject to him lived in perfect security, not afraid of any fanciful and arbitrary innovations. They knew what they had to rely upon, and were fully assured that they had no wrong to apprehend, under so mild and equitable a ruler.

*Benevolence*, in a very high degree, was another of his qualities. His natural disposition was exceedingly affectionate. He was strongly attached to his near relatives, to numerous friends, and to his native county. No caprice or groundless suspicion ever interfered to disturb his friendships: those which he had once formed, were continued, with scarcely any exception, till they were terminated by death. As he was not of a sanguine temperament, or of a lively imagination, this quality of benevolence, in the high degree in which he possessed it, was probably little perceived by those who had only an ordinary acquaintance with him. But his intimate friends will

\* Dr. Wood, we believe, has left 500*l.* to increase the exhibitions.—Ed. C. R.

not hesitate to bear testimony that he had great kindness of heart, which was not restrained, but withdrawn from common notice, by his calm and cautious reserve of manner.—His charitable donations were to a very large amount. His whole desire seemed to be, to be doing good. During the last months of his life, when he was in very indifferent health, his thoughts were constantly occupied in devising acts of kindness to his friends, or plans for the public improvement. In the interchange of friendly services, he was almost too scrupulous in his anxiety that the balance should not remain in his own favour; and the instances were very few, if any, in which he did not so manage matters as to place it on the other side. When any little service was rendered to him, he was apt to magnify it, and keep it in mind as what it would be a dereliction of duty if he failed to repay. If his discernment as to the character of individuals ever erred, it was owing to his being always inclined, through the kindness of his affections, to form too favourable an estimate.—To all who had intercourse with him, his attention was respectful and unremitting, yet far removed from insincere professions of adulation. It must have been a rare excellence of natural disposition, aided by a long course of self-discipline, which gave him such serenity of temper, and such invariable readiness in consulting the comfort and paying respect to the feelings of others. Seldom was he heard to utter an angry expression, or give a rebuke to any person whatever; and yet few have ever lived whose authority was so readily obeyed.

He was of a most humble, unpretending spirit. Prosperity never elated him beyond measure, nor did increase of power cause any alteration in his temper or manner. He had a happy facility in repressing undue familiarity, not by morose severity, but by his calmness, self-possession, and the real dignity of his character.

In conversation, he carefully abstained from censorious and disparaging remarks; nor did he ever seem desirous to mortify and depress others, with the view of making them sensible of his own superiority. If he ever expressed an unfavourable opinion of an individual, it was of him as acting in some public capacity, and then with such moderation and good temper, as to make it manifest that his disapprobation was not embittered by personal ill-will.

As he took a very decided part in religion and politics, and especially in the affairs of the University to which he belonged, it would be too much to expect that he had no enemies. Let us hope that their hostility, if any existed, has been buried along with him. Of this they may be assured, that there was no return of it on his part, with any mixture of malice and resentment. He gave many proofs of a forgiving disposition. If, in the course of his long life, and the multiplicity of affairs in which he was engaged, he ever did injury to any, let them be willing to believe that it was owing to some inadvertence (however rare in him), or to a mistaken sense of duty; and consider also how difficult it is, amidst many conflicting claims and interests, for the most accurate judgment to discern invariably the exact line of rectitude, and pursue it without deviation, never warped by any partial affection.

When we see such an example of excellence, we are naturally led to inquire into the peculiar causes of it, with a due and grateful acknowledgment of the primary source of all good. Undoubtedly his natural disposition was very favourable; he had been also carefully brought up by honest christian parents and teachers; and above all, as his firm foundation and constant guide, he had a steadfast belief in the truth of the Holy Scriptures. Though he never introduced the subject of religion into common conversation, yet those who were intimate with him could not fail to discover, from undesigned indications and casual remarks, that his religious faith was truly sincere and unwavering. Hence, relying upon the Bible, as the sole ground of his hope, and as the guide of his life, he seemed to live under an habitual consciousness of obligation, and to be impressed with a practical conviction of being accountable; and his constant study and desire seemed to be, to do his duty towards God and man.

He was firmly attached to the Established Church of England, highly approving of its scriptural doctrines, decent ceremonial, and moderate discipline, both as distinguished from bigotry, and from enthusiasm, laxity, and indifference. With all his moderation and forbearance, he was entirely free from that spurious and worthless candour which leads men to speak with equal favour of all individuals, sects, and parties. He was punctual in attending the outward services of religion, both of public and private worship. During his last illness, which continued, with greater or less severity, through half a year, he never uttered the least expression of impatience; his fortitude and cheerfulness remained unshaken, and his faculties almost unimpaired to the end of his life. He frequently intimated his entire resignation to the Divine will.

In reviewing the labours of his exemplary life, the incalculable services which he rendered to his own college in particular cannot pass unnoticed. Having devoted to it the chief part of his care for 60 years, and made the most strenuous exertions by his instruction, example, and authority, to promote its welfare, he gave further proof of his attachment by munificent liberality, partly bestowed in his lifetime, and partly (in the final disposition of his property) providing for its permanent benefit.\* It was impossible for the members of it to regard him, while he lived, otherwise than with the most grateful affection and reverence, and these are the feelings with which his memory will long be cherished by them. And certainly, while they, in common with all his friends, lament their own loss in his departure, they have, with regard to himself, strong grounds of comfort. His earthly course was not terminated till he had arrived at an age beyond which our strength is but labour and sorrow; and they may entertain the consoling hope that the blessings which he experienced here, with much thankfulness to the merciful Author of them, were but a foretaste of eternal and more ample manifestations of the Divine goodness, in the state to which he has been transferred.

If any think that the account above given of this great and good man is extravagant in commendation, let not a strained interpretation be given to it, as if it were meant to represent him as immaculate, or the highest human virtue as being otherwise than imperfect. But, with every proper admission, it will still remain true that, though Dr. Wood was held in very great esteem, and though numerous friends were strongly attached to him, yet, from the reserve and simplicity of his manners, he could not be adequately appreciated, except by those who were very intimately acquainted with him. It was also necessary to know him long; because a remarkable characteristic of his excellence was the continued *uniformity* of it. Indeed, the apprehension that an accurate description of him must appear partial and overcharged to people in general, has caused a doubt whether any attempt to describe him ought to be made; especially remembering how averse he himself was to ostentation, and how little his virtuous actions were prompted by the mere love of fame. Nevertheless, on the whole, it seems right that a just tribute to the memory of the deceased should not be withheld from a fear that some may be slow in giving credit to it; and therefore this representation, made with a sincere desire of adhering to the truth, is offered as an imperfect memorial of him, in the hope that it may afford some satisfaction to his friends, and perhaps be serviceable in recalling to their thoughts his bright example of piety and virtue.

REV. ARCHIBALD ALISON. — Lately died, at Edinburgh, the Rev. Archibald Alison, B.C.L. of Balliol College, Oxford, and F.R.S., Prebendary of Sarum, 40 years Rector of Roddington, Salop (Patron, the Lord Chancellor), 44 years Vicar of Ercall, Salop (Patron, the Earl of Darlington), 49 years Perpetual Curate of Kenley, Salop (Patron, the Duke of Cleveland), and Senior Minister of St. Paul's Chapel, Edinburgh. He was the son of Andrew Alison, Esq. of Edinburgh; matriculated of Balliol, Nov. 9, 1775, aged then 17; and proceeded to the degree of B.C.L. March 23, 1784. Mr. Alison published the following works:—An Essay on the Nature and Principles of Taste, which passed through several editions; a Discourse on the Fast Day, 1809; a Thanksgiving Sermon, 1814; and Sermons, 2 vols. 8vo. 1814; he was also the author of a Memoir of the Hon. Alexander Fraser Tytler, Lord Woodhouselee, published in the Transactions of the Edinburgh Royal Society. The son of the deceased is the author of the celebrated History of Europe during the French Revolution, the seventh volume of which has just appeared.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Beynon, B. . .	Thurleston	£321	Devon	Exeter	Sir J. B. Buller
Butler, T. . .	Poulton-le-sands	88	Lanc.	Chester	Vicar of Lancaster
Clapham, J. . .	Giggleswick	82	York	York	{ J. N. Coulthurst, J. Hartley, Esq. <i>all</i> .
Davies, G. J. . .	Sutton	98	York	York	H. Broadley, Esq.

\* Dr. Wood contributed during his life, about 15,000*l.* towards the building of the College, and founded Nine Scholarships of 40*l.* per annum each. He has also left to the College by will not less than 40,000*l.* in addition to a very valuable library of more than 4,000 volumes.—Ed. C. R.

Name.	Preferment.	Not Value.	County.	Dioecese.	Patron.
Earley, J.	Watton	60	York	York	R. Bethell, Esq.
Gambier, J. E.	Langley	390	Kent	Canterb.	P. Pusey, Esq.
Gregory, J.	Elmstone	240	Kent	Canterb.	W. Delmar, Esq.
Hulme, P. P.	Birch Chapel (Not in charge)				
Jones, T.	Llanrhidian	99	Glamorg.	St. Dav.	Trustees of G. Morgan, Esq.
Jones, H. T.	West Peckham	177	Kent	Rochester D. & C. of Rochester	
Miller, R. M.	Dedham	170	Essex	London	Duchy of Lancaster
Poyntz, J. K.	Blackburn, St. Marks		Lanc.	Chester	Vicar of Blackburn
Richards, H.	Kevil	250	Wilt.	Salisbury	D. & C. of Winchester
Roberts, E.	Whitford	739	Flint	St. Asaph Bp. of St. Asaph	
Shann, T. M.	Hampsthwaite	264	York	York	Heirs of T. Shann, Esq.
	Wighill	114			R. F. Wilson, Esq.
Snow, T. L.	Barcheston	193	Warwick	Worc.	T. L. Snow
Wells, G.	Alborne	255	Sussex	Chich.	J. Goring, Esq.
	Wiston	340			C. Goring, Esq.
Wiggett, J.	Crudwell	487	Wilt.	Salisb.	Earl of Hardwicke
	Hankerton	269			J. Wiggett
Williams, D.	Kil-y-Cwm	94	Carmar.	St. Dav.	T. H. Gwynne, Esq.

# OBITUARY.

Name.	Appointment or Residence.
Adamthwaite, J.	Winton, Westmoreland.
Browne, A.	St. Vincent's, West Indies.
Chadwick, S. G.	Shireshead, Lancashire.
Cole, J. W.	Avon Dasset, Warwick.
Entwisle, A.	Fellow of Brasenose College, Oxford.
Godmond, J. G.	East Malling.
Hooile, J.	Curate of Teynton, Lincoln.
Pullan, W. B.	West Hackney.
Richardson, P.	Curate of Cartmel, Lancashire.
Sealey, M.	Shirley, Southampton.
Walker, W. P.	Curate of Louth, Lincoln.
Wilkinson, W.	Norfolk Crescent, Bath.

# OXFORD.

At the late commemoration the candidates for the Honorary Degrees were presented in the following order:—

## DOCTORS IN CIVIL LAW.

The Right Hon. the Earl of Ripon.  
The Right Honourable Stephen Rushington, of Norton Court, in the county of Kent, late Govr. of Madras.  
The Chevalier Bunsen, Privy Councillor and late Envoy Extraordinary, and Minister Plenipotentiary of His Majesty the King of Prussia at the Court of Rome.

Sir Jn. Frederick W. Herschell, Bart. F.R.S. Corresponding Member of the Institute of Paris, &c. &c. &c.

Major Sir Thos. Livingston Mitchell, F.G.S. &c. &c.

Henry A. Merewether, Esq. Sergeant-at-Law, Solicitor-General to Her Majesty the Queen Dowager.

Francis Feaufort, Esq. Captain R.N. F.R.S. Corresponding Member of the Institute of Paris, &c. &c. &c.

William Henry Smyth, Esq. Captain R.N. F.R.S. Corresponding Member of the Institute of Paris, &c. &c. &c.

Lieut.-Colonel John Sidney North, of Wroxton Abbey, in the county of Oxford.

William Wordsworth, Esq. of Rydal Mount, Westmorland.

It is needless to remark that the laudatory addresses of Dr. Phillimore, the Regius Professor of Civil Law, were, as they always are, remarkable for their felicitous allusion to the peculiar merits of the individuals eulogized, as well as

for good taste, good Latin, and forcible and animated delivery.

#### HONORARY MASTERS.

The Right Hon. the Lord Brooke, of St. John's College, presented by the Rev. H. B. Wilson, B.D. of St. John's College.

George Bowyer, Esq. of the Middle Temple, eldest son of Sir Geo. Bowyer, Bart. of Radley, Berks, presented by the Public Orator.

Every name was received with the loudest acclamation. The chief attraction, however, appeared to be Sir John Herschell, and Dr. Wordsworth, particularly the latter, whose reception from every part of the theatre could not but have been most gratifying to that amiable and accomplished poet. After the Honorary Degrees had been conferred, and the candidates had taken their seats upon the Doctors' benches, the Rev. T. Brancker, of Wadham, introduced the Rev. Joshua Brooks, M.A. of Trinity, College Cambridge, who was admitted to an *ad eundem* degree by the Vice-Chancellor. Immediately after which the Poetry Professor, Mr. Keble, pronounced the Crew-eian Oration, couched in the most pure and elegant Latinity. In the course of the oration he adverted particularly to those founders of colleges, and other benefactors, in whose statutes and provisions the highest degree of attention to the welfare of the poorer classes of society was eminently conspicuous. His well-timed allusion to our distinguished visitor, Dr. Wordsworth, was fully appreciated, and the oration concluded amidst general applause.

The prize compositions were then recited in the following order, and were received with the usual marks of approbation.

**LATIN VERSE.**—*Marcus Atilius Regulus fidem hostibus solvit.* William George Henderson, Demy of Magdalen College.

**ENGLISH ESSAY.**—*The Classical Taste and Character compared with the Romantic.*—Thomas Dehaney Bernard, B.A. of Exeter College.

**LATIN ESSAY.**—*Quenam sint erga Rempublicam Academiae officia.*—Arthur Penrhyn Stanley, B.A. of University College.

**SIR ROGER NEWDIGATE'S PRIZE.**—**ENGLISH VERSE.**—*Salsette and Elephantia.*—John Ruskin, Gentleman Commoner of Christ Church.

**ELLESTON THEOLOGICAL PRIZE.**—*On the Conduct and Character of St. Paul.*

—Steuart Adolphus Pears, M.A., Scholar of Corpus Christi College.

**THEOLOGICAL PRIZE.**—“*Good works do spring out necessarily of a true and lively faith.*”—The subject here stated, as appointed by the judges, for an English Essay, is proposed to Members of the University on the following conditions, viz.:—1. The Candidate must have passed his Examination for the Degree of B.A. or B.C.L. 2. He must not on this day (June 10th) have exceeded his 28th term. 3. He must have commenced his 16th term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University. In every case the terms are to be computed from the matriculation inclusively. The Essays are to be sent under a sealed cover to the Registrar of the University, on or before the Wednesday in Easter week next ensuing.—*None will be received after that day.* The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it. The Essay to which the prize shall have been adjudged will be read before the University, in the Divinity School, on some day in the week next before the commemoration: and it is expected that no Essay will be sent in which exceeds in length the ordinary limits of recitation.

**MRS. DENYER'S THEOLOGICAL PRIZES.**—The Subjects for 1840 are,

*On the doctrine of Faith in the Holy Trinity.*

*On the Duties of Christianity, comprehending personal, family, and national.*

Persons entitled to write for the above-mentioned Prizes must be in Deacon's orders at least, and, on the last day appointed for the delivery of the compositions to the Registrar, have entered on the eighth, and not exceeded the tenth year from their matriculation. The compositions are to be sent under a sealed cover to the Registrar of the University, on or before Saturday the 29th day of February, 1840. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The following subjects are proposed for the Chancellor's prizes for the ensuing year, viz.:—

For Latin Verse.—*Pestis Londinum devastans.*



For an English Essay.—*Do States, like Individuals, inevitably tend, after a certain period of maturity, to decay?*

For a Latin Essay.—*Miles Romanus quando primum, et quibus de causis, coeperit libertati Civium obesse?*

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

SIR ROGER NEWDIGATE'S PRIZE.—For the best composition in English verse, not limited to fifty lines, by any undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation. *The Judgment of Brutus.*

In every case the time is to be computed by calendar, not academical years, and strictly from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any intervening circumstances whatever. No person who has already obtained a prize will be deemed entitled to a second prize of the same description. The exercises are all to be sent under a sealed cover to the Registrar of the University, on or before Friday, the tenth day of April next. None will be received after that time. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it. The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration-day, immediately after the Creweian Oration.

#### JESUS COLLEGE.

The Rev. David Lewis, B.A. Scholar of this College, has been elected a Fellow, in the room of the Rev. Rice Rees, B.D. deceased.

#### FEMBROKE COLLEGE.

The Rev. Henry Wightwick, M.A. has been admitted a Fellow (F.K.) on the Foundation of the Rev. Richard Wightwick, B.D.

#### QUEEN'S COLLEGE.

William Paley Graham has been elected a Taberdar on the old Foundation.

#### WORCESTER COLLEGE.

The Rev. George Stott, B.A. Scholar of this College, has been elected a Fellow on Sir Thomas Cooke's Foundation; and Mr. John Day Collis, B.A. Scholar, a Fellow on Mrs. Eaton's Foundation.

Mr. William Andrew, Commoner of St. Edmund Hall, has been elected a Scholar of this College, on Mrs. Eaton's Foundation; and Messrs. Harrison and Branthwaite, on the old Foundation.

#### CLASS LISTS.

##### *In Mathematicis et Physicis.*

*Class I.*—Waldegrave, Samuel, Commoner of Balliol.

*Class II.*—Christie, Albany J. Bible Clerk of Oriel; Neville, Charles, Scholar of Trinity; Windsor, Samuel B. Servitor of Christ Church.

*Class III.*—Adamson, Edward Hussey, Exhibitioner of Lincoln; Bewicke, Calverley, Commoner of University; Harries, John Henry Acton, Commoner of Trinity.

*Class IV.*—Cole, George Edward, Commoner of St. Mary Hall; Conyng-ham, John, Commoner of St. Mary Hall; Joynes, Richard, Scholar of Corpus Christi; March, Earl of, Christ Church; Napier, Charles Walter Albyn, Commoner of Christ Church; Repton, George Herbert, Commoner of University; Thompson, John Leam, Commoner of Exeter.

##### Number in Class V. 71.

TRAVERS TWISS,	} Examiners in	
JOSEPH WALKER,		
NICHOLAS POCOCKE,		
		Mathematicis
		et Physicis.

At the election for a Prælector in Logic (a new office), in a Convocation holden for the purpose, the numbers were declared by the Vice-Chancellor to be as follow:—

Rev. Mr. Michel, of Lincoln Coll.	218
Rev. Mr. Sewell, of Exeter Coll.	116
Rev. Mr. Lancaster, of Queen's Coll.	36
Rev. Mr. Wall, St. Alban Hall	18

The other candidates had previously withdrawn.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Rev. H. J. Boone Nicholson, Mag. Coll.

BACHELORS AND DOCTORS IN DIVINITY  
BY ACCUMULATION.

The Very Rev. Frederick Anson, some  
time Fellow of All Souls' College,  
Dean of Chester, Grand Com-  
pounder.

Rev. William Marsh, St. Edmund Hall.

## BACHELOR IN DIVINITY.

Rev. E. Hawkins, Fell. of Exeter Coll.

## BACHELORS OF LAW.

Alfred Waddilove, Esq., Trinity College,  
Grand Compounder, by commu-  
tation.

Rev. William Pigott, Fell. of New Coll.

BACHELOR AND DOCTOR IN MUSIC, BY  
ACCUMULATION.

Samuel Sebastian Wesley, Magdalen Coll.  
Organist of Exeter Cathedral.

BACHELORS IN MEDICINE (WITH LICENSE  
TO PRACTICE.)

Robert Jackson, Fellow of New Coll.<sup>7</sup>

Wm. Alexander Greenhill, Trin. Coll.

## MASTERS OF ARTS.

Rev. J. Lowe, Linc. Coll., Grand Comp.

J. Stewart, Worcester Coll., Grand Comp.

Rev. Richard Panting, Christ Church.

Hon. Alfred Bagot, Christ Church.

Edwin Meyrick, Queen's Coll.

Benjamin Lucas Watson, St. Mary Hall.

Rev. John Hallett Hotham, Magd. Coll.

Alexander Darcey, Brasennose Coll.

Francis Goddard, Brasennose Coll.

Rev. A. W. Street, Scholar of Pemb. Coll.

Rev. G. Leopold Cartwright, Exeter Coll.

Rev. Joshua Dix, All Souls' Coll.

Charles Bradley, Fell. of Worcester Coll.

Rev. Lewis Gilbertson, Jesus Coll.

Rev. T. Alexander Mathews, Trin. Coll.

William Fox, Wadham Coll.

Rev. H. Horlock Bastard, Wadham Coll.

William Fielder Croome, Wadham Coll.

Rev. F. Anson, late Fell. of All Souls'  
Coll.

Rev. John Fereday, Worcester Coll.

Rev. Chas. R. Bucknill, Worcester Coll.

Rev. Rd. H. Howard, Christ Church.

Rev. Chris. D. Francis, Exeter Coll.

Rev. Edward Monro, Oriel Coll.

Rev. James Hamilton, St. John's Coll.

William Webb, Magdalen Hall.

Cornelius F. Broadbent, St. Mary Hall.

Rev. C. J. D. Marsden, Lincoln Coll.

G. Home Drummond, Christ Church.

Alexander Oswald, Christ Church.

Rev. J. B. Phillips, All Souls' Coll.

Rev. Wm. H. Braund, Magdalen Hall.

James Fuge, Magdalen Hall.

Meyrick Holme, Brasennose Coll.

Rev. Alex. Heny. Bridges, Oriel Coll.

Rev. Alex. Broadley, Wadham Coll.

Rev. J. R. Errington, Worcester Coll.

Rev. G. W. Braikenridge, Univ. Coll.

Rev. Willm. U. Richards, Exeter Coll.

Rev. E. Wells, Fellow of New Coll.

## BACHELORS OF ARTS.

John George Blencowe, Christ Church.

Fras. J. P. Marx, Ch. Ch. Grand Comp.

Wm. T. Mitford, Oriel Coll. Grand Comp.

Robt. C. Price, Student of Christ Church.

John Wm. Miles, Christ Church.

Fred. Chas. Gaussen, Christ Church.

Eldred Woodland, Magdalen Hall.

Wm. P. Graham, Scholar of Queen's Coll.

Philip Price Myddelton, Queen's Coll.

John Lander, Pembroke Coll.

Henry Monro, Oriel Coll.

Henry G. M. Pretymann, Oriel Coll.

Wm. Oxenden Hammond, Balliol Coll.

Robt. Wm. Eyton, Ch. Ch. Grand Comp.

Wm. Courtenay Morland, Christ Church.

J. Meyrick, Michel Schol. of Queen's Coll.

Leonard E. G. Clarke, Brasennose Coll.

J. Hall, Exhibitioner of Brasennose Coll.

Henry Edmund Buller, Worcester Coll.

John Cox, Worcester Coll.

John Jones, Jesus Coll.

Wm. Edward Allfree, Wadham Coll.

Wm. Reynolds Ogle, Trinity Coll.

George John Thomas, Trinity Coll.

Thomas Maitland Snow, Exeter Coll.

Wm. Long, Balliol Coll.

James Park Whalley, University Coll.

## BACHELOR OF MUSIC.

Henry Rowley Bishop, Magdalen Coll.

John Harris, Esq. M.D. of Trin. Coll.  
Cambridge,

The Venerable Thomas Robinson, Arch-  
deacon of Madras, Lord Almoner's  
Reader in Arabic, and M.A. of Trin.  
Coll. Cambridge, and

The Rev. Ellis Wade, M.A. of Sidney  
Sussex Coll. Cambridge, have been ad-  
mitted *ad eundem*.

## CAMBRIDGE.

The following petition, against the go-  
vernment plan of education, has been  
agreed to, the numbers being as follow:—

White Hood House, Placet 37, Non-  
Placet 9, majority 28; Black Hood House,  
Placet 22, Non-Placet 8, majority 14.

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

"The humble petition of the Chancellor, Masters, and Scholars of the University of Cambridge,

"Sheweth,—That your petitioners contemplate, with unfeigned concern and alarm, the scheme of National Education which has been framed by a Committee of her Majesty's most honourable Privy Council, and recently submitted to your honourable House, with the view of obtaining from the Legislature the means of carrying it into practical operation.

"That your petitioners most earnestly desire, that the real and substantial benefits of education should be extended to every class of the community; and, in proportion to their zeal for the furtherance of this momentous object, is their anxiety that the measures to be adopted for this end should, under Providence, be the most proper and salutary.

"That, as members of the Catholic Church of Christ, your petitioners entertain the deliberate conviction, that, of any system of sound religious instruction, the distinctive and saving doctrines of the Gospel must constitute both the foundation and the all-pervading principle,—as Protestants, they cherish the highest respect and reverence for the labours of those pious and learned men to whom the world is indebted for the authorized English version of the Holy Scriptures,—as warmly attached sons of the Church of England they deprecate any attempt to withdraw, even partially, the spiritual training of her youth, particularly the children of the poor, from the guardianship and superintendence of those to whom these duties especially belong—namely, the Parochial Clergy.

"That, in the details of the plan of National Education, for which the approbation of your honourable House is sought, your petitioners have looked in vain for a clear recognition of any one of the important principles which have now been stated.

"That it is proposed therein to refer the ordering of the whole matter of instruction to individuals, for the tenor and correctness of whose religious feelings and opinions no security is required—no stipulation made.

"That, by the provisions of this plan, the Roman-catholic version of the Scriptures is placed upon a footing of perfect equality with that translation of Holy

Writ, which not only the members of the Established Church, but very many of other denominations of Christians, regard with especial veneration, as a version of undoubted authority, and as the great bulwark of the Protestant faith.

"That this scheme—avoiding studiously, as it would appear, the very name of Christianity—presents Religion under a form so undefined, and, by its division of religious instruction into "general" and "special," seeks to establish distinctions so arbitrary and unwarranted, that, far from affording any solid ground of satisfaction, it fills the pious and reflecting mind with uneasiness and distrust.

"That, under a deep sense of the evils to be apprehended from this measure, if carried into effect,—evils which, in the judgment of your petitioners, will affect most injuriously the best interests of the present and all succeeding generations; and impressed with the awful responsibility which attaches to a christian state in a matter so directly concerning the glory of God and the welfare of his people, your petitioners earnestly implore your honourable House to withdraw its sanction from the scheme of National Education which has been recommended by the Committee of her Majesty's most honourable Privy Council. And your petitioners will ever pray," &c.

#### PRIZES.

SIR WILLIAM BROWNE'S MEDALS.

*Latin Ode.*—E. Balston, King's Coll.

*Greek and Latin Epigrams.*—W. Spicer Wood, St. John's Coll.

*Greek Ode.*—Anderlecht Goulburn, of Trinity Coll.

*Porson Prize.*—The Porson prize has been adjudged to Edward Meredith Cope, of Trinity Coll.

*Chancellor's Gold Medal.*—The Chancellor's Gold Medal for the best English Poem, has been adjudged to C. Sangster, of St. John's Coll.; subject, *Bannockburn*.

The following gentlemen have been appointed Barnaby Lecturers:—

*Mathematical.*—Mr. Wm. Williamson, M.A., Clare Hall.

*Philosophical.*—Rev. James Fendall, M.A., Jesus Coll.

*Rhetoric.*—Rev. George Ray, M.A., St. Peter's Coll.

*Logic.*—Rev. Roger Baston, M.A., Emmanuel Coll.

## CORPUS CHRISTI COLL. EXAMINATION.

First Year.		
1st Class.	2d Class.	3d Class.
Fenwick	Goldham	Meyron
Duniergue	Parker	Cross
Jarvis	Fitzgerald	Faithfull
Postle	Hogg	Dobede
Eld	—	Lush
Bishop	—	Foster
Browne	Ægrotat.	Myddleton
Atkinson	Hallifax.	Cox
Cobb	—	—
Second Year.		
1st Class.	Deck	Webb
Ragland	Lees	4th Class.
2d Class.	Booth	Loudon
Jephson	Bagshaw	Gordon, W.
Gorer	Gordon G.C.	Kingsford
Hayter	Pyke	Headley
Martin	Cooper	—
3d Class.	Coney	Surtees
Maddock	Field	—
Third Year.		
1st Class.	3d Class.	Bell
Dingle	Williams	Denys
Spurgin	Paris	Hatchard
2d Class.	Nash	—
Kemp	Cooper	Ægrotat.
Beckwith	Carver	Hodgson

Declamation Prize—Martin.

## EMMANUEL COLLEGE.

The following gentlemen have been elected scholars:—

Carter	Teague
Castlehow	Biddulph
Hogg	Ridout
Gillett	Blakiston

The Theme Prizes for the present year have been adjudged as follows:—

First Prize.	Second Prize.
Smythies	Caster and Webster

## GONVILLE AND CAIUS COLLEGES.

The Rev. Benedict Chapman, M.A., Rector of Ashdon, in Essex, and formerly Fellow, has been elected to the Mastership of this College, vacant by the death of the Rev. Dr. Davy. Mr. C. discharged the office of Tutor for many years, with the eminent success of the College, and the high respect of the University.

At a meeting of the Masters and Seniors, the Rev. Charles Eyers, M.A., was elected a Senior Fellow of that Society, on the Foundation of Dr. Caius; and the following gentlemen were elected Scholars:—Montague Walpole, Bryan, Davies, sen., Otley, Eastwood, and

Green. At the same time, Messrs. Pearson, Vipan, Spong, and Suffield, were elected Exhibitioners.

In the recent Mathematical Examination, the following Students were first on the lists of their respective years:—

Sen. Sophs.	Jun. Sophs.	Freshmen.
Goodwin.	Harrison.	Bryan.
Hue.	Gooch.	Otley.
		Daires, H. } Æq.

In Moral Philosophy:—

Junior Sophs.	
Pearson.	
Vipan.	} Æq.

## KING'S COLLEGE.

Mr. William Talman has been admitted a Scholar.

## PEMBROKE COLLEGE.

Messrs. Power, Powell, and Venables, have been elected Foundation Scholars; and Messrs. Tagg, Goode, Shortland and Irwin, Scholars on Dr. Watts's Foundation.

## QUEEN'S COLLEGE.

The following Prizes have been adjudged:—

Latin Dissertation	—Mr. John Thomas.
English Essay	—Mr. Joseph Ketley.

## SIDNEY SUSSEX COLLEGE EXAMINATION.

Mathematics.—Prizemen.

Third Year.—Richards.

Second Year.—Ick, (elected Taylor's Exhibitioner.)

Layng.

First Year.—Metcalf, (elected Taylor's Exhibitioner.)

Boyce,	
Newton,	} Æq.

Divinity.—Yorke. Reading Prize—Ick.

The following were nominated as Scholars, but not elected, in consequence of the absence of the Master:—

Suart	Metcalf	Newton
Goodchild	Boyce	

## ST. JOHN'S COLLEGE EXAMINATIONS.

Third Year.—First Class.

Combe	Griffith	Calder
Ellis, R.	Inchbald	Lyon
Wood, W.	Kirby	Pagan
Williams, B.		

## Second Year.—First Class.

Boulbee	Bull, H. J.	Miller
Reygott	Parith	Bennett, T.
Ellicott	Tate	Bather
Lovell	Gould	Braddy
Wrigley	Scott	Watkin
Shears	Beand	Smith, J.
Sangster		

## First Year.—First Class.

Wilson	Benson, W.
Simpson	Williams, W.
Frost, A. H.	Rowton
Ainger	Hey
Vidal, D. E.	Dewe
Vidal, J. H.	Balderstone
Bird	Middlemist
Johnstone	Parnell
Morse	Sheringham
Sharpless	Hopwood
Light	Shadwell
Mayor, R.	Buckham
Cook	Fenwick
Wolfe	Boddy
Greenwell	Headly
Davies	Wilkinson
Pening	Pratt
Tandy	Green
	Stansfeld
	Slade

Reading Prizes.—Gould, Riggott.

Declamation Prizes.—Bather, Miller.

Verses.—Smith, S. L. (3d yr.) Steel, (2d year).

Themes.—Atlay, (3d year); Steel, Miller, (2d year); Morse, (1st year.)

## TRINITY COLLEGE EXAMINATION.

The following is an alphabetical list of the names of the First and Second Class of each year.

## Senior Sophs.—First Class.

Blenkiron	Hurst	Watt
Ellis, R. S.	Marsh	Wickes
Hocken	Mate	

## Second Class.

Allen	King	Sandbach
Downton	Law	Taylor, T.
Gooden	Rogers, H.	Wright

## Junior Sophs.—First Class.

Bickerdike	Preston	Turnbull
Heathcote	Smith, W.	Turner, J. B.
Jones, H. C.	Swainson	

## Second Class.

Beaumont	Farish	Richardson
Cockle	Hope, Mr.	Smith, G. P.
Craufurd	Molyneux	Ware
Currey	Poynder	Young

## Freshmen.—First Class.

Brimley	Lawrence	Riley
Cayley	Money	Shaw
Denman	Munro	Sheepshanks
Felgate	Novelli	Smith, B. F.
Fenn	Nugee	Spurr
Kershaw	Ommaney	Thrupp
Kinder	Ramsay	Wagner

## Second Class.

Bulwer	Lewis	Parminter
Cubitt	Lingham	Webbe
Haslehurst	Mansfield	Willis
Jukes	Marsden	

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Rev. Richard Wilson, St. John's Coll.

## BACHELORS IN DIVINITY.

Rev. G. Phillips, Fell. of Queen's Coll.  
Rev. H. Phillpott, Fell. of Catherine Hall.  
Rev. R. Birkett, Fell. of Emmanuel Coll.  
Rev. Sam. Nicholson Kingdon, Trin. Coll.  
Rev. George Atkinson, St. Peter's Coll.

## MASTERS OF ARTS.

The Rev. Stephen Allen, Trin. Coll.  
Arthur Gifford Durnford, St. John's Coll.  
Thomas Hayes, St. John's Coll.  
Samuel George Booth White, Caius Coll.  
William Seaman Vaudrey, Queen's Coll.

## BACHELORS IN PHYSIC.

Christian Budd, Pembroke Coll.  
William Tomkyns, Trinity Coll.  
Cornelius W. Tripe, Corpus Christi Coll.  
Charles Storer, St. John's Coll.

## BACHELORS OF ARTS.

Henry Wall Turner, Trinity Coll.  
George Sharp, Caius Coll.

## DURHAM UNIVERSITY.

At a Convocation, the following persons were presented and admitted *ad eundem*:—Martin Dunn, M.A., of Trinity College, Cambridge; Rev. W. Gorst Harrison, M.A., of Trinity College, Cambridge; Rev. Joshua Wood, M.A., of Trinity College, Dublin; John Davies Gilbert, Honorary M.A., of Pembroke College, Oxford. The following persons were admitted *ad eundem* by vote of the house:—Benjamin Hall Kennedy, D.D., Head Master of Shrewsbury School, late Fellow of St. John's College, Cambridge; Rev. John Raine, M.A., late Fellow of Trinity College, Cambridge; Rev. Geo. Fred. Augustus Hart, M.A., of Christ's College, Cambridge; Rev. Robert Hopper, Williamson, M.A., of Caius College, Cambridge.

## MARRIAGES.

At West Rounton, Yorkshire, by the Rev. J. Stuart Horner, the Rev. Charles Wm. Bingham, Fellow of New College, and Vicar of Sydling St. Nicholas, Dorset, to Caroline Damer, second daughter of the Rev. Montagu John Wynyard, Chaplain to the Queen.

At Alveston, Warwickshire, the Rev. Florence James Wethered, M.A., Vicar of Hurley, Berks, to Esther Ellen, daughter of the Rev. G. H. Peel, of Avon Cliff, Alveston.

At Grantham, the Rev. J. W. Inman, Fellow of St. John's College, Cambridge,

and Master of the Grammar School, Grantham, to Mary, eldest daughter of Wm. Turner, Esq. M.D. of Grantham.

At Boldre church, by the Rev. George Burrard, Robert Southey, Esq. formerly of Balliol College, Honorary D.C.L. and Poet Laureate, to Caroline Ann, daughter of the late Charles Bowles, Esq. of Buckland, North Lymington.

At Walcot church, Bath, by the Rev. Dr. Moysey, D.D. of Christ Church, the Rev. Fred. Luttrell Moysey, B.A. Student of Christ Church, to Arabella, eldest daughter of the Hon. John Petty Ward.

## THE FOLLOWING WORKS HAVE BEEN RECEIVED.

The History of Christianity in India. By the Rev. J. Hough, M.A. 2 vols.  
Authenticated Report of the Discussion between the Rev. J. D. Gregg, and the Rev. T. Maguire. The Church edition.  
The Principles of the Jesuits.  
The Historical Class-Book. By J. Davenport.  
God's History of Man: Sermons by the Rev. J. E. Sabin, A.B.  
Seals of the Covenant opened: or, the Sacraments of the Church considered in their connexion with the Gospel. By J. J. Cummins.  
The Carnal Professor. By Robert Bolton, B.D. 1634. Reprint.  
Godfrey; the Little Hermit. A German Tale. Hindoo Female Education. By Priscilla Chapman.  
The Te Deum practically applied and illustrated. By the Rev. W. Pridden, M.A.  
The State of the Case considered: or the Oxford Tracts, the Public Press, and the Evangelical Party. By G. P. de Sancta Trinitate.  
A Recent Tract upon Reserve in communicating Religious Knowledge, compared with Scripture. By the Rev. H. Le Mesurier, A.M.  
The Dukes of Normandy. By J. Duncan, Esq. Floreston; or the New Lord of the Manor. A Tale of Humanity.  
Sermons preached before the University of Oxford. By the Rev. S. Wilberforce, M.A.  
The Call to Repent.

Genuine Christianity contrasted with its Corruptions. By R. M. Hawley, M.D.  
Every Man's Assistant, and the Sick Man's Friend. By Sir J. Stonehouse, Bart. M.D.  
Old and New Logic contrasted: being an attempt to elucidate for ordinary comprehension. By J. Brennan.  
Metrical Paraphrases of selected Portions of the Book of Psalms. By R. A. Scott, M.A.  
Practical Illustrations of the Virtues. By Miss Caroline Ward. Part I. Faith.  
The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part I.  
On the Honour due to Righteousness in Old Age. A Funeral Sermon. By the Rev. J. Sinclair, M.A.  
Gray's Elegy written in a Country Churchyard, with versions in the Greek, Latin, German, Italian, and French languages.  
Occasional Works; including Tracts, and Sermons on Public Occasions. By the Rev. E. Bickersteth.  
The Test of Faith; Israel a Warning to Britain; and other Poems. By S. B. Hall.  
The True Vine and the Branches.  
A Companion to the Altar-Piece. By J. A. Thornthwaite.  
Ancient Christianity. No. II.  
A General Outline of the Animal Kingdom. By T. R. Jones, F.Z.S. Part VI.  
The Gentleman's Magazine for June.  
The Christian Examiner ditto.

## NOTICES TO CORRESPONDENTS.

"A Proctor in Convocation." We shall be happy to publish the article on Dr. Hampden; and fully agree with our correspondent, that after the exposure of that learned Professor's most unbecoming conduct, to speak mildly, in the affair of the late Mr. Davison, he deserves "at the hand of every lover of truth unmixed disapprobation."

"Richard Hart." No. IV. in our next.

"S. M." We shall have great pleasure in inserting the communication.

"Phoenix" will perceive that our "impartiality" is not over-rated.

"O. S." We hope the publication of his excellent Sermon in our present Number will be sufficient apology for the unavoidable postponement, and induce our esteemed correspondent, and his friend "R. P." to favour us with other articles.

"I. C. E." We regret that we did not receive our friend's note in sufficient time to enable us to call upon him; we shall always be happy to hear from him.

"T." We hope to publish a Review of Archbishop Sharpe's Life in our next.

Our Twickenham friends have our warmest thanks. We hope to receive more communications this month from such able writers.

"A. T. R." We fear has forgotten us, or not received our parcel.

"X. L." No clergyman, who does his duty, neglects the Athanasian Creed.

"D. I. E." The Sermon in our next. We cannot hear too frequently from our esteemed friend.